

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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Reviews of the World.

POLITICAL.

IS GOLD ANY MORE SOUND AS MONEY THAN SILVER?

GEORGE CANNING HILL.

Condensed for THE LITERARY DIGEST from Papers in *American Journal of Politics, New York, September.*

THOSE who, from interest or ignorance, set up a concerted outcry for "sound money," for "honest money," would have us think that gold only is that money; and their constant allegation in support of their worship of gold is that it possesses an almost unvarying value which entitles it to the exclusive name of standard. But the most cursory review of the facts of monetary history shows the fallacy of such an assumption. Gold appreciates and depreciates as well as silver. Silver will to-day bring as much per ounce of the commodities as it ever did. It is gold that has appreciated in consequence of legislation favorable to it, and because its annual production is steadily diminishing in the face of an increasing competition among civilized nations for its possession.

So to say that silver is no longer "honest money," equally with gold, simply because it has come under the ban of legislative conspiracy, accomplishing its selfish ends by surreptitious methods, and at a time when neither of the two metals was in use, is to utter a monetary falsehood, for which no sincerely honest excuse can be framed or conceived. There is really no such fiction as a seventy-eight or a seventy-two-cent dollar, when a silver dollar will buy what it always would, or an ounce of silver will buy as much as it ever would of needed commodities. Why not say that a gold dollar which nobody ever sees, and so therefore made the "standard" dollar, is worth \$1.22 or \$1.28? But that is not the fashion of the argument with the creditor dynasty; they do not care to pull the wool over that eye.

A careful comparison of the purchasing power of gold and silver will show that both have appreciated in relation to commodities generally; the latter in comparatively small measure, the former immensely and ruinously. The reason for the great change in the relation of the two metals is obviously that one of them, silver, has by mistaken and mischievous legislation been deprived of its legal-tender function.

And if gold, equally with silver, rises and falls, appreciates and depreciates, why is it any more sound and honest money than silver? How long ago was it that the proposition was made to demonetize gold instead of silver? Germany at one time seriously considered it. We of the United States were likewise talking of it. The supply of the yellow metal was then \$200,000,000 yearly; now it has dropped to \$124,000,000, and with gold alone as legal-tender money for all amounts, with the

annual supply diminishing, and other nations competing eagerly for it, how long will it be before falling prices (of commodities) will drag down all profits with them, and all further enterprise terminate in a universal panic that will precipitate industrial chaos and social confusion?

It is important above all things to understand what an enormous loss of wealth has been suffered by the country in consequence of the demonetization of silver, and the consequent appreciation of gold. Few people have any idea of the extent of the actual robbery deliberately committed. The accepted estimate is that the silver-miners themselves submitted to a loss of \$8,000,000 a year, but how is it with the cotton-grower and the wheat-raiser? Let us see.

When silver was demonetized in 1873 cotton brought 16.4 cents per pound, in 1889 it brought 9.9 cents per pound, showing a clear loss of \$227,500,000 on the yield of the year which was 3,500,000,000 pounds. Averaging the output for the whole seventeen years, and the prices of the whole period, there is an average annual loss of \$83,000,000 on the cotton-product, for the whole period. Subject to the same causes the wheat-growers of America lost \$100,000,000 a year for the period in question. During these seventeen years, the two great agricultural interests of the United States were mulcted in a sum of over \$3,000,000,000 as a result of the demonetization of silver. In comparison with this, how insignificant is the loss to the silver-producers which for the same period amounts to only \$129,287,220! Yet the taunt is kept up that the restoration of silver to its place beside gold is demanded chiefly or wholly by the mine-owners and the "silver States," and, therefore, for purely selfish reasons.

It is the creditor class only which is so loud in its demand for "honest money," a phrase which means only the dearest money, the money which wrings more toil and sweat from labor to obtain it. Our money system has been grossly tampered with at the instigation, and with the active contrivance of, our foreign creditors, for the sole and selfish purpose of increasing the value of our securities by them. This is robbing us with deliberate intent.

Are these immense losses to continue? Is this needless waste to go on? Are a comparatively few men who constitute the creditor class to be always allowed to discourage capital in its quest of enterprises that are productive, and deny employment to labor, that they may themselves grow rich, while the people are in consequence growing poor.

THE PRESIDENT AND POLITICS.

JUDGE CHARLES H. CAREY.

Condensed for THE LITERARY DIGEST from a Paper in

The Denison Quarterly, Denison University, October.

THE Constitution, when adopted, was supposed to clearly define and limit the respective powers of the executive, judicial, and legislative departments of the Government. Upon theory, there could be no growth of these powers. The written Constitution is inflexible, and the language of the instrument can bear no other or different interpretation to-day than that which should have been given it at the outset.

The nice equilibrium set by the framers of the Constitution with so much care, whereby the haste and bias of the Legislature, and the unbridled authority of the Executive, were made to counteract and limit each other, and both were controlled by the unpartisan and slow-moving Judiciary, was well maintained during the administration of the first five Presi-

dents, who were selected less for party strength than for their personal worth and position. The dignity of the President was such as to make impossible his active interference with party management.

The first example of the direct exertion of the power of the President upon Congress upon a strictly partisan measure, was when Jackson vetoed the Bank Bill, in 1832. The veto power, that until this time was supposed to be used sparingly, and to be intended by the Constitution as a means for the protection of the independence of the Executive and a check upon improper legislation, was now, for the first time, used as a means of coercion, to force upon Congress the views of the President.

Another memorable series of conflicts between the President and Congress occurred in the time of President Tyler. His vetoes operated to suspend the effective work of Congress, for a time, and so exasperated that body that repeated efforts were made to limit by law the powers of the President, and even to secure the adoption of an amendment to the Constitution, providing for the passing of an Act over the President's veto by a vote of a bare majority of both Houses.

A somewhat similar example is found in President Johnson's long contest with the Legislative branch of the Government. His was a fight against overwhelming majorities in Congress, and though every means were used to curtail his power, and to force him to carry out the policy of the party that placed him in office, he still had sufficient strength by the use of his veto and the appointment and removal of officers, to obstruct and hinder and finally to prevent the accomplishment of the full purpose of the political party in power.

Quite as interesting have been the more recent successful efforts of Presidents Cleveland and Harrison to impress their views of finance and tariff upon their respective parties. In each instance, by taking the initiative, and announcing a policy in advance of party resolutions or legislation, they brought Congress to act in conformity therewith.

These illustrations are used for the purpose of showing that whatever the original conception of the Presidential office may have been, it has long since ceased to be solely executive, and has become a potent influence in political affairs.

The American theory is, that the President, on taking the oath of office, is no longer the representative of party, and is supposed to be merely the executive arm of the more active legislative branch, with little defensive, and still less offensive, control over legislation. But, however true this may be in the abstract, and that this was the conception of Hamilton and other writers in *The Federalist*, there can be no doubt, the practical condition at the present day is quite otherwise. For, while the President and his Cabinet do not have a voice in Congress, and no one there is authorized to speak for them, in practice the President not only shapes legislation and influences the disposition of pending measures in Congress, but even takes the initiative and originates measures of greatest political and economic moment.

It has come to pass, in these days, that a President may set out a line of policies for his party, though the counsels of the party are divided and the leaders have not dared to declare in positive terms where they stand; more than this, he may use his influence in the election of the Speaker, and so provide for the organization of House Committees agreeable to himself; he may persuade the Committees to report favorably on Administration measures, and may bring a majority in Congress to vote as he desires.

It is also to be noted, that the political influence of the President is usually sufficient to enable him to secure a renomination, or to name a candidate for his party. The Federal patronage is the chief practical means by which this is accomplished.

It is not to be feared, however, that this increasing influence of the President is a real menace to the Constitution or a danger to the Republican form of Government. The peculiar aptitude of Americans for self-government, and the ease with which the Nation arises upon a sudden call to exert its energies, are sure guarantees that the drift toward centralization in our political affairs will ultimately be counteracted by the centrifugal force that remains apparently latent until there is need for its exercise.

ENGLAND AND FRANCE IN SIAM.

Condensed for THE LITERARY DIGEST from two Papers in *North American Review*, New York, September.

I.—AN ENGLISH VIEW.

THE HON. MR. GEORGE N. CURZON, M.P., LATELY BRITISH UNDER-SECRETARY FOR INDIA.

I RETURNED to England from Bangkok so recently as March last, having previously traveled through the French dominions of Indo-China. Already the storm was brewing; and one needed no particular command of political meteorology to foresee that it must soon burst. The information which I had from both parties in the impending dispute, the French and Siamese, has induced me to follow its progress with peculiar interest, and not perhaps without some appreciation of the views of both combatants.

The history of the Franco-Siamese imbroglio, and of the latest stride towards that new ideal which is to compensate for the rude collapse of European ambitions by the colonial expansion of France, may be summed up in a few words. Without much effort, with no great loss of men and no enormous outlay, France has succeeded in humiliating her petty Asiatic neighbor, has extorted from his exchequer £120,000 for damages which would have been exorbitantly assessed at one-tenth of that total, and has stripped his dominions of some 70,000 square miles.

I do not say much about the morality of the proceeding, partly because no two opinions can be held concerning it; partly because morality seems to be out of vogue in international politics, and because I shall be told that all nations are tarred with the same brush, and that it is Pharasaism or hypocrisy to protest against a course which can hardly be wicked when it is so popular.

In passing, I will only say, with reference to the annexation by England of Upper Burma, in 1885, to which the French retort that their present proceeding is strictly parallel (forgetting that they have never ceased to denounce the English for so rare an example of perfidy)—that in Burma a bloody and rapacious potentate had brought his country to the verge of ruin by oppression and misrule, which can hardly be said of the present enlightened monarch of Siam; that British interests in Burma, commercial, political, and imperial, were overwhelming, while French interests in Siam are practically *nil*; and that France herself was openly intriguing with King Thibau to our injury, while not the wildest French Chauvinist has been able to prove one act of British unfriendliness to the swelling colonial ambition of the Republic.

The main object with which the French have embarked upon this enterprise has been the hope of diverting from Bangkok and securing for Saigon the trade of the Mekong Valley, and in the last resort of winning for France, and snatching from England, the commercial spoils of Yunnan. In this expectation I believe they will be cruelly disappointed. It has been the unanimous verdict of all travelers, of whatever nationality, that the Mekong River, by reason of its numerous rapids, is utterly unfitted for continuous or lucrative navigation by steam-power, while there is not a town of any importance upon its banks but Luang Prabang. As for the trade with China, what the French, who are deficient in commercial aptitudes, have failed to do from the vantage ground and vicinity of Tonquin, they are hardly likely to effect over the elongated and costly line of river-communication from Cochin-China.

England cannot acquiesce in any further advance that would have the effect of squeezing the buffer State of Siam out of existence, and of planting herself and France face to face in Indo-China. Siam has been humbled and mutilated; we could not be equally indifferent to her extinction. No country can escape the disadvantages of its geographical position. Did Siam lie altogether outside the radius of Indian interests,

we might afford to sit still while the French gobbled it up piece by piece. Possessing, as it does, however, a coterminous frontier with India many hundred miles long in the Malay Peninsula, in Tenasserim, in Lower and Upper Burma, and in the Shan States, and situated, as it therefore is, upon the slope of the Indian glacis, we cannot be careless of its destiny. The enormous preponderance of British commercial interests is an additional ground of concern. England need feel no jealousy of the Asiatic ambitions of France, so long as they are confined within an area that involves no positive menace to her own Asiatic dominion. There is ample room for both Powers in the Asian continent, and each has work enough, and to spare, within its existing borders. If the Siamese incident produces any such conviction on the part of the French, it will have had one result that can be spoken of with satisfaction. If, however, successful cupidity provokes the desire for more, I can foresee naught but friction and trouble in the future between the two great Powers whose common interest it is to remain friends.

II.—A FRENCH VIEW.

MADAME ADAM.

WHENEVER France has had a difficulty, England has either produced, intensified, maintained it, or prevented its being overcome. She has ever been the enemy of France and owes her power to not forgetting that fact for a moment. A sinister law—discovered, or, rather formulated, by one of the bold thinkers of England—governs, and will increasingly govern, the relations of English and French national life. This law is the struggle for existence!

When France and England were contending for India, they planted their banners, the one in the valley of the Mekong, the other in the valley of the Irawaddy. One of the terms of the law of the struggle for existence among the Nations who colonize is "advance or disappear." This Indo-Chinese question is not one of the present only. Colbert was the first pioneer of Tonquin, and of our Indo-Chinese Empire. Clive was the pioneer of Burma.

It is because of our negligence that the right bank of the Mekong has been occupied. Is it not asking of us too much blindness to our interests; is it not demanding too much self-effacement of a proud nation that knows its rights, to expect that we should be on good terms with a people who act in such a way as the English? It is astonishing how from age to age it is always the same defiance on our side, while on the other side of the Channel it is always the same policy of intimidation and monopolization. The rights which England pretends to have over Ava on the right bank of the Mekong are shadowy enough, but how haughtily does she affirm them! How unscrupulous and contrary to both history and nature is it to demand such a partition of the Mekong valley as England aims at.

France has an immense interest in occupying the right bank of the Mekong. The law of the history of Upper Laos, as well as the indications supplied by nature, compel us to regulate the question of Upper Laos according to our very precise rights.

It is said, however, if you resist the English, you will force them into the Triple Alliance, and this argument has always the same importance to unthinking minds. Whatever France may do—if she is resolved on considering the Russian interests as complementary to her own—she will always find the English interests antagonistic to her and her allies. We must, therefore, choose.

There is every necessity of our struggling in Siam until we obtain the integral possession of our rights. Let us not forget that, in Asia just as in Africa, if we permit our adversaries to withdraw one stone from the base of our edifice the whole work is doomed. The Siamese question is not merely an

Asiatic question. It touches (as I have often written) on the great problems of Central Asia, the progressive solution of which might assure the peace of the world, from an economical, political, and social point of view. Russia, whose ally we desire to be, does not endeavor to obtain a political suzerainty alone in Asia. When, thanks to the cotton of Fergana and elsewhere, she has created mills and merchandise enough to inundate China and all Asiatic Russia, from Samarcand to Vladivostock, she will have gained a battle which will render futile all the armaments of India in Chitral. We are, therefore, working for the peace of the world by solving the Siamese question in conformity with our honor, traditions, rights, and interests.

SOCIOLOGICAL.

AMERICAN LIFE THROUGH ENGLISH SPECTACLES.

A. S. NORTHCOTE.

Condensed for THE LITERARY DIGEST from a Paper in
Nineteenth Century, London, September.

THERE is one important difference between an Englishman and an American. The latter regards the city as his home and the country as his sojourning place, while the former clings to his old family estate and his country home, and parts from them with reluctance. The citizens of the United States, except possibly in some of the Southern States, and even there the sentiment is dying away, have no such feelings, and on the death of the heads of the family, its members split up, and the country homestead passes into the hands of strangers, and out of the minds of those who no longer dwell there.

Great landed estates, such as exist in England, are very rare in America; few men having a desire to busy themselves in the country. The result is the growth of a system, I believe without parallel in the world. I allude to the country resorts, which may be divided into three classes, the suburban, the health, and the pleasure resort. Let me try to paint a very common type of the suburban colony. Imagine, then, a considerable piece of land, usually in a favored situation. Cut up this land into little tracts, well-wooded with young trees, and divided from each other by well-kept roads penetrating in every direction. On each little islet of green, bounded by roadway and sidewalk, place a trim, well-kept house, often of wood, gaily painted, and built in every conceivable style of architecture. Let each house be surrounded by pleasant lawns, flower-gardens, etc., and have in its rear its stables and perhaps kitchen-garden. Place every house standing open to the public highway with no vestige of a fence or wall to denote which is public and which private ground, and at some convenient distance put a little railway-station, neatly kept, and for the greater part of the day entirely deserted, while clustering around it let there be a few small shops, and a livery-stable or two. Several churches must be thrown in to complete the picture. During the greater part of the day the little colony bears an aspect of solitude. All the male members of the population have left for their places of business on the early morning train, and the ladies have followed an hour or so later, bent on shopping or other city pleasures. There is something humorous in the sacred light in which this early train is regarded by the American business man. Most of these houses are comparatively small—cottages they call them—as house-entertaining is but little practised. Another reason is the difficulty of obtaining servants. The American servant or "help" as she prefers to be called, is the real domestic ruler, and there being a general paucity of amusements and beaux at most of the suburban places, but few of the household-queens can be induced to accept places thereon. The arrogance of the servants and the sufferings of the employers are the topic of many a whispered gossip, where the ladies, clustered

together in the library, pause at intervals to note whether their enemy is listening behind the dining-room portieres.

As are the suburban resorts, so are those devoted to health and pleasure, only perhaps the common characteristics are more strongly marked in the latter. Along the coast of the Atlantic, from Maine to Florida, among the mountains, and clustered around the Great Lakes, swarm innumerable little settlements which for a brief fashionable season are teeming with a more or less brilliant society life. The appearance of one of these places when the season is over, and it is deserted by all but a few caretakers, reminds one of a city of the dead.

In the season, however, all this is changed; the natives who, like the mosquitoes, have vanished during the winter, reappear to devour the indignant stranger, while the patient American (no race on earth is so patient under wrongs inflicted as the American), who pays treble the price for thrice indifferent accommodation, smiles, and remarks that it is only during two months that the native can make what he needs to keep him the other ten. Many of these pleasure-resorts have of late years become the places where in all America, the greatest sums are spent in social display. To have a cottage at Newport or Bar Harbor is itself a stamp of social distinction, and eagerly do the American millionaires pursue the coveted "lot." But, excepting in a few such resorts, where the round of fashion goes on just as in the cities, the major part of these health-resorts are the very reverse of fashionable. Life moves on in an undress fashion, and men and women worn-out by city life are given a chance to rest. At the more old-fashioned places the most desperate efforts are made to keep out the so-called "smart set." At a seaside resort which I visited lately I was implored not to wear a dress-suit in the evening. "We want to keep out of the fashion" was the cry of all those who, in their own native cities, were the acknowledged leaders of the fashionable world. This taste for simplicity is growing, I hope and believe, throughout America. In every city the foes to display are gaining in number, and the vulgar ostentation which some years back so many foreign writers attributed to Americans is fast dying away.

I do not know for what reason, but American daily life and intercourse is more formal than English. I do not say that this is true of society. On the contrary, an American dinner-party is less formal than an English one, but it is also true that in the daily life of the family more formality is observed than would be thought consonant with family affection in England.

One last point I would mention. It is not so much a social custom as a national trait. I allude to the extreme courtesy and kindness of the American people as a whole. No foreigner who has not himself experienced it can understand the kindness and hospitality with which Americans of all classes treat the stranger within their gates.

WOMEN'S EXCITEMENT OVER "WOMAN."

HELEN WATTERSON.

Condensed for THE LITERARY DIGEST from a Paper in
Forum, New York, September.

"WOMAN" is a species of high and heroic and "emancipated" womankind, as serviceable to the sex for the purposes of rhetorical and impassioned address, as that gentle and vapid species, "The Fair Sex," is to men for after-dinner gallantry. She is wise with the wisdom of clubs, and strong in her inheritance of instincts. There is nothing of which she is not sure, except that man was designed by nature to be her helper; and there is nothing which she will not do for the good of her own species, except to do nothing. She believes devoutly in a Hereafter for her kind, compared with which the opportunities of the Here are as shadows in the night. And about all these things she has altogether too much to say. She gets columns, nay pages, of the newspapers, written by Her for Her. The wide-awake editor insistently

presents considerations of public affairs from "The Woman's Point-of-View," as if the structure of the feminine brain necessitated a woman's looking at things in an inverted and peculiar way, somewhat as Timothy Tittlebat saw the landscape, looking through his legs. The magazines bow to the pressure of Her personality, and review Her profoundly in the light of history and of every possible and impossible modern circumstance. In recent issues of "Poole's Index," I find whole pages devoted to Her consideration. She is discussed as a Smuggler and as a School Director, as a Detective and as a Drunkard, as a Public Servant and as a Guardian Angel, as a Tactician and as a Merchant, as a Mannish Maiden and as a Sceptic. Somebody finds things to say about "Women as Women," somebody else retorts with "Women as They Are Supposed to Be," and still another gives the tail of the argument a last and, presumably, authoritative twist, in the discussion of "Women as They Are."

Nor when ink fails Her does interest flag. She goes into Councils and Congresses for the purposes of self-celebration, and, announcing as Her motto, "Not Women, but Woman," restricts Her study of the world's interests to such aspects as are either directly affecting women, or directly affected by women. Into the "Woman" side of all these subjects She burrows with utter unconsciousness that by so doing She is defeating the very purpose for which these women's gatherings are called—namely, "the amelioration of the condition of women."

Whatever amelioration the condition of women may need to-day, it is not to be accomplished by going into rhetorical or executive session about it. The individual wrongs from which individual women are suffering are not, alas! to be righted by papers in congresses, and the sex-wrongs from which all women are supposed to be suffering are only aggravated by being made the subject of excessive consideration. Take, for example, the one wrong of which women complain with most sharpness and most justice—unequal payment for equal work. Anything that helps to emphasize the fact that women are newcomers in any field of work tends directly to lower the wages of that work; anything that helps to arouse the prejudices of men, and so keeps up unfair discrimination against women-workers, tends directly to depress wages; anything that introduces a false distinction into work—and the sex-distinction is a false one—will lower wages; any sentimental consideration that serves to obtrude the fact that women are not equal to men in units of horse-power is sure to lower wages. The fact is, women-workers are at a considerable physical disadvantage in comparison with men, and the less said about it the better.

So it is with other favorite themes of discussion among women. The less said, for example, in declaration of woman's rights and in glorification of her achievements the better for both rights and achievements. For to declare a right implies a question of it, and ostentatiously to parade ability is not to dignify it. The strongest assertion of a right is the assumption of it, and the only proof of equality of work is equality of work.

No better—and sadder—illustration of all this can be given than the national one lately before us. I mean the woman's exhibit at the World's Fair, for which I do not think it possible to find a *raison d'être*, either in logic or in sentiment. The World's Fair is an exhibition, not of workers, but of work and results. If the work of women, judged by the standards of work alone, has been of sufficient dignity and gravity to entitle it to recognition in a representative exhibition like this, then by all means let it be put in its proper place, alongside the work of men, and win acknowledgment on its merits alone. The fact that it is the work of a woman has no more real significance than the color of the hair or the shape of the face of the woman who did the work. To make a separate exhibit of woman's work does no honor to women, no matter

how good the work may be, for it seems to make a marvel of what is no marvel at all, namely, that women are as capable as men in most things, more capable than men in many things, and utterly incapable of a few things that men do very well. Since, therefore, a clever woman is hardly to be regarded as a precocity or monstrosity, like a trained monkey or a "dog walking on his hind legs," the fact that she has painted a remarkable picture, or embroidered a wonderful tapestry, or invented a churn operated by electricity, or chiseled a piece of marble into poetic form, offers no warrant for such segregation on the part of women-workers as this exhibition displays. Even the imposing collection of books, written exclusively by women, and kept with such devotional spirit in the library in the Woman's Building, has no significance, except possibly a humorous one, suggesting, as it does, the immodest modesty of a New England spinster, who once set all the volumes written by men in a row on one side of her library, and all those written by women in chaste seclusion on the other. If this collection of books were not worth making for its intrinsic value, it certainly does not redound to the glory of woman-kind that it should have been made for any other reason. If the genius of the writer, and the understanding of the people be not enough to keep a book from perishing, no antiseptic of sex can do so.

During the late Woman's Congress in Chicago, the phrase, "the emancipation of woman," sounded like a recurrent Wagner motif through all the storm and stress of the seven days' gathering. But the real emancipation of woman will come only when she is emancipated from herself.

THE ORIGINS OF CRIME.

W. BEVAN LEWIS.

Condensed for THE LITERARY DIGEST from a Paper in
Fortnightly Review, London, September.

THE ramifications of the great upas-tree of crime into the social fabric are so intricate and extensive that, in the space at our disposal, it is only possible to deal with a few of the more salient factors which tend towards social disorganization. In this article it is proposed to deal more especially with drunkenness, insanity, epilepsy, and similar afflictions in their mutual relationships to crime, as being factors which play a very prominent part in the history of our criminal community. Of late years it has become customary to lay less emphasis upon alcoholism as a cause of crime, and the fact that comparative sobriety amongst large communities is frequently associated with the most heinous offenses lends some weight to this belief. As the Reverend W. D. Morrison observes:

"It is a remarkable fact that the most drunken nations in Europe are the least addicted to crimes of blood, and if sobriety is to be accounted the chief preservative against criminality, we ought to find a very low percentage of offenses among the temperate communities in the South of Europe. As a matter of fact, it is these communities which present the blackest criminal records."

But, after making due allowance for the complex and impalpable factors of cosmical agencies, we still must recognize alcoholism as a most potent agency in establishing an organized predisposition to crime—in fact, as interpenetrating the whole criminal community.

The records of the criminal statistics of England show us that the densely-populated centres of a mixed maritime and manufacturing class afford the highest ratios of drunkenness, and it is just these which give us the longest roll-call of crime, and especially such as violence against the person and crimes of blood, and such as are characterized by extreme brutality. Such records prevail to the least extent in the inland agricultural communities, and, next to these, in the inland mining and manufacturing counties in the kingdom. Pauperism and lunacy are shown by the returns to go

together, not as accompaniments of drunkenness, but rather among the classes which are too poor to indulge in intemperate habits. That want, anxiety, and moral agencies generally play a large but incalculable rôle in the production of insanity among the predisposed is undoubted; and although in some 20 per cent. or more we can trace alcohol as a predisposing or exciting agency, still the significance of the relation between pauperism and insanity must ever be borne in mind. It is quite in accord with the conclusion that alcohol plays, perhaps, a far less important rôle in the evolution of simple forms of insanity than it does in the production of the degenerate criminal and the exceptional explosive or impulsive forms of insanity.

The degeneration of type, of nerve-tissue, and in particular of the delicate structure of the brain, entailed by excessive indulgence in alcohol is a fact open to the observation of every pathological inquirer. That a highly important connection subsists between this structural degradation induced by alcohol, and the prevalence of epilepsy in the offspring of drunkards has been conclusively shown. Thus, to quote figures given by Dr. Henry Clarke, who investigated the subject with great care, it was found that while for all criminals alike, excessive drinking was traced in the father, in 43.5 per cent. of the cases, it was found to exist in 49.5 per cent. of all epileptic criminals, and in a further percentage of 18.2 recorded as "doubtful," but almost certainly intemperate. This association of alcoholism, epilepsy, and criminality is a fact of vital importance.

The writer investigated the direct alcoholic heredity in 4,125 of the insane admissions into West Riding Asylum, during a period of ten years, and found excessive drinking among the antecedents in but 6.6 per cent.; but limiting the inquiry for males, for 2,311 men the percentage rose to 9.39; whilst again for those patients in whom personal intemperance played part as a factor of their insanity, the parents and grandparents were drunkards in 11.2 per cent., and a further percentage of 6.0 showed drunkenness in the collateral line of uncles, aunts, and brothers.

One obvious conclusion derived from these figures is this—that the alcoholic inheritance of the insane is by no means so important a factor in the evolution of their insanity as is the alcoholism of the antecedents of the criminal a possible factor in the evolution of a criminal type of degenerates. In the former, ancestral intemperance is only one of many predisposing forces which tend to favor insanity in the offspring; but in the latter, ancestral drink would appear to be an all-important, if not the most important element in inducing the moral degradation so associated with crime.

Alcoholism, on the other hand, tends towards the production of epilepsy, and the epileptoid states in the offspring, and when indulged in to excess by this degenerate progeny, tends to issue in the convulsive forms of insanity so often associated with criminal propensities.

A large proportion of criminals show epileptoid features, and are to be regarded, probably, as the degenerate relics of an ancestry who have passed through the more acute stages of mental derangement.

In a large amount of juvenile depravity may be distinctly traced these epileptoid states inherited from an alcoholic or neurotic parentage.

COLLECTIVISM NOT ANTI-MONARCHICAL.

DOCTOR A. SCHAFFLE, EX-CABINET MINISTER IN AUSTRIA.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revue Socialiste et Politique, Brussels.

IN the creed of the existing laboring classes, collectivism is republican.

In that, there is a sort of instinctive logic. In fact, capitalism and monarchy have for each other a certain intimate and fundamental affinity. One is the autocratic domination and direction of economic life by individuals who possess capital as private property, the other is the autocratic domination of an individual in the political domain. Monarchy is not

reconcilable with the atomistic and anarchical conception of liberty and equality. Thus, collectivism is, provisionally at least, republican, anti-monarchical. All the supporters of absolute, atomistic capitalism denounce collectivism as most dangerous to a monarchy.

In my opinion, it would be no refutation of collectivism if it could be demonstrated to have anti-monarchical tendencies. I think, however, that it has not necessarily such tendencies. If collectivism is in itself practicable, it can be as well practised in a monarchical State, perhaps, even sooner and more easily than in other States. According to my view, monarchy would be strengthened, if all that is just and wholesome in collectivism could be realized without upsetting the monarchy and by its interposition. The ultra-republican tint of collectivism is not, then, a sufficient argument to refute collectivism, even from the point of view of monarchists. Democratic collectivism is quite reconcilable with monarchy, real or apparent.

Always, in times of disturbance and violent agitation, democracy has accommodated itself to the monarchical *régime*, which is known in history as tyranny or Cæsarism. It is in the name and interest of the people (at least, so it is said,) that the Government makes itself monarchical or despotic. This species of monarchy appears to be a pathological effect or product, after the degeneracy of a democracy into an ochlocracy, and as a passing dictatorship in the transition from aristocracy to democracy.

Cæsarism, however, is not the only monarchical form compatible with moderate democratic collectivism; the old hereditary or legitimate monarchy is likewise compatible therewith. For a long time past that kind of monarchy has been neither absolute nor despotic, at least, in Western Europe. It is constitutional, limited by the coöperation of parliaments, aristocratic, democratic, or mixed, which represent the Nation. Already, in our day, limited or moderate monarchy is less autocratic in political life than is the domination of capital in economic life. Constitutional monarchy, at the head of our economic society, based on collectivism, would then serve very well as a support for moderate democratic collectivism, for the purpose of diminishing and conciliating extreme tendencies, and for favoring the gradual and not revolutionary introduction of a collectivist social economy. Extreme capitalism can offer a more stubborn and unrelenting resistance to a legitimate collectivism in a republic than in a constitutional monarchy, the head of which, placed above political parties and economic classes, would act as a moderator and conciliator between extremes.

Collectivism, then, is not necessarily anti-monarchical. Another question, however, presents itself: If the unrelenting absolutism of capitalism itself were broken, as has been that of the old monarchy, would not capitalism be able to give satisfaction to the just demands of the laboring classes, at the present moment openly hostile to private capital, and thus bring on the collectivist revolution? All Western Europe has already started on that road. Everywhere they have felt obliged to assure to the wage-earner his right to a just proportion of the products of work and his right to independence in respect to his master, by laws for the protection of the workman, by obligatory insurance against sickness and invalidity, by liberty of coalition and Trade-Unions, by the institution of arbitration between masters and workmen, and by other things.

We must, then, admit that capitalism and collectivism could exist side by side, with a mutual exchange of services, it may be provisionally during a period of transition, until collectivism obtains a final victory. In my opinion, it is probable that great branches of social economy, especially agricultural production, personal services, the petty industry of trades, will continue to follow the traditional capitalistic system, which for them is the most advantageous.

EDUCATION, LITERATURE, ART.

PAUL VERLAINE, THE KING OF THE "QUARTIER LATIN."

SOPHUS CLAUSSEN.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Tilskueren, Copenhagen.

I.

IT was an evening in January when we entered the *Soleil d'or*, the Golden Sun, the café on the corner of the *Quai de Seine*. Here the editors of the periodical *La Plume*, the representative of the most modern literature, gather every Saturday evening, and here we were to meet Paul Verlaine.

Through an almost dark hallway we groped our way to a subterranean *café chantante*. Our main guide was the choir Chantons, chantons comme Verlaine!

En' avant!

Nous avons du talent!

"Sing, sing, like Verlaine! And forward! We, too, have talent!" The room was large, but poorly lighted. Small tables stood along the walls and at them sat people who looked more like readers of *La Plume* than its editors. They drank beer, and tramped the *tempo* of their song with heavy feet on the dirty floor. Paul Verlaine is king among them. They love him, this "father of modern poetry," this poor fellow, who spends his nights among vagabonds, too proud to own money (!) and too good for the Academy (!). It was late in the evening when Verlaine arrived. His face bore many and deep marks of sorrow, but there was something extraordinary in his carriage—utter indifference to worldly matters seemed to have "transfigured" him. He reminded me of one of the old Greek philosophers, Socrates for instance, and was not unlike him both in the broad forehead and the peculiar nose. Evidently he knew nothing about fine clothes and clean linen. His coat was seedy, some buttons were gone, and the buttonholes torn out. He wore a gray and not clean flannel shirt, which in front was greasy. I looked sharply at him as he stood surrounded by an admiring crowd. He appeared to me as utterly indifferent to the adulation offered. All his thoughts centred in himself, in his own blood, which runs, as he has said, like "fine poison" in his veins. When he was told that we Danes had come to see him, he approached us with great deference. "The world's only poet" has read the literature of four or five European nations in the original languages, but, like all Frenchmen, he is without geographical knowledge. "Ah," he said, "I, too, have been in Holland. I have lectured in Amsterdam . . . nice people!" We directed his thoughts further towards the North, but he did not succeed in locating us. If we were not Hollanders, we must be Swedes, and so he called us Swedes. *La Plume's* editor had introduced me as "the Danish translator of Baudelaire." Then Verlaine spoke of Baudelaire. "You love him, no doubt. He has made an epoch in literature. One must live in a large city to understand him. I, myself, am a small Baudelaire—only a very small Baudelaire." The rumor is that Verlaine drinks absinthe, but in our company he took only two glasses of mint-water. Whatever the cause, Verlaine soon grew free in his speech. About women he said with the wisdom of a twenty-years old boy, *Elles ont du charme, mais . . . de l'esprit?* They are sweet, but . . . their mind?

On the street, Verlaine embraced me, and said with much feeling *Nous nous sommes retrouvés!* "We have found each other!" And he repeated several times, "Men have souls. Is it not so? We have souls. I am so glad to have found you, to have re-found you." What did he really mean? "When I am downhearted," he further said, "I write poetry. My verses are gloomy, very gloomy." He recited large parts of an unedited poem in which he compares himself to a prince

kept in a prison. Though a captive he exclaims: *Je suis le roi, le roi—le roi!* "I am the king, the king," he exclaimed with a peculiar emphasis, clearly desirous of leading the thoughts to the devotion paid him in the *Quartier Latin*. He has also placed a large piece of his soul in the keeping of the jailer of the poem. The jailer is a woman and has vermin in her clothes: "*elle a de poux. . . . mais elle est charmante, la femme!*" Verlaine burst out laughing and thought it a grand idea to be king, though one was infested with vermin.

We went from café to café in the *Quartier Latin*, and everywhere they greeted him *notre père* or *cher maître*.

It was six in the morning and we began to think of going home. "Where do you live, Verlaine?" "Nowhere. I sleep with the clear stars." When we would bid him "Good-night," he asked the name of our literary school. On the spur of the moment, I invented the name *les sincères, les dévoués*, "the sincere ones, the devoted ones." "And what are your principles?" "The boundless. We are spiritual anarchists." "Very well. *Nous nous sommes retrouvés.*" "Good-night. Come and see me."

What has Verlaine written? Is he a second Baudelaire?

ROBERT BURNS SEEN THROUGH FRENCH SPEC-TACLES.

A. BOSSERT.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revue Internationale de l'Enseignement, Paris.

BOOKS written on a thesis propounded by our famous *Académie universitaire* of the Sorbonne are usually coldly conceived and drily executed. Pedantry abounds in them, as a general thing. When, then, there is a marked exception to this common rule it is a matter of congratulation. Such an exception is found in two volumes, just published and written by M. Auguste Angellier. His book is full of science and yet without the slightest pedantry. His theme is Robert Burns. Rarely has a subject been worked out with so much care, with such a strong desire to know everything about it and throw light on every part of it. For such a work there was need of more than patience. There was requisite a profound sympathy with his subject. Besides, to understand a poet, one must be something of a poet.

Historic truth loses nothing in the psychological developments which, in this book, are constantly unfolded about the facts, and which read like a novel or a series of novels alongside of history. For the first time, even taking into consideration English works, the life of Robert Burns, the circumstances amid which his genius was developed, the different aspects of his work, are presented in a complete picture. A curious phenomenon was this laborer, who, when the Eighteenth Century was more than half gone, discovered the simple and frank poetry of nature; and there is a delightful charm in the way in which he relates how he became for the first time conscious of his talent. A young girl, his companion during the harvest, sang to him a song which had been composed by the son of a petty farmer in the neighborhood. She was fourteen years old, a month younger than he. Moreover, she was a "ravishing creature" and sang deliciously. Burns was not sufficiently presumptuous to imagine that he could ever make verses "like printed verses composed by people who knew Greek and Latin"; but he saw no reason for not trying to rhyme as well as his young neighbor, who, in the work of the fields, was not more skillful than he. So he composed his first song, for which, "puerile and silly" as it was, he retained always a secret tenderness. Is this not almost the way in which poetry was born in the first ages of the world?

The most of his songs were inspired by women and the gallery is a large one, from the ingenuous country girl, Nelly Kirkpatrick, to the city-bred Mrs. Mac Lehose, not forgetting his legitimate wife, Jean Armour, a model of fidelity and

patience, and that touching Jessie Lewars, who tended him on his death-bed. M. Angellier makes all these figures live again in his book. When the turn came for Mrs. Mac Lehose, the poet was living at Edinburgh and famous, being by that time recognized as the national poet of Scotland. Originally his ambition did not soar so high. He thought only of celebrating in verse the parish where he dwelt and of having his songs sung by his companions during their rural labors.

Burns never ought to have quitted Ayrshire, which made a natural frame for his poetry. He did not seem out of place, M. Angellier assures us, in the drawing-rooms of Edinburgh. It was there, however, that he contracted the vice which brought him to an early grave. All England and Scotland, at that time, drank to excess. Fox came to the Commons with his head wrapped in wet napkins to dissipate the fumes of wine. Whenever Robert Walpole drank a glass of wine, he directed his son Horace to take two, because it was not proper for a son to see his father in a state of drunkenness. Edinburgh was, above all, a city of taverns, which were frequented by high and low, by physicians and lawyers, and even by fine ladies. In these resorts Burns lost, not only the physical vigor acquired amid the privations of his youth, but also his good sense and the warm and pure flame of his genius. He was but thirty-six when he died, and even during that short career he had but a short span of real, poetical fecundity. Nearly all his work—certainly all worth reading—was produced in the two years 1785 and 1786. It was unique in literature, with nothing to connect it with what preceded it, but deeply original. Up to this time, we French knew Robert Burns by only a beautiful chapter of Taine, and by the rather free translation of Leon de Wailly. Hereafter we can study the Scotch poet thoroughly thanks to these two admirable volumes.

SATOLLI AND THE PUBLIC SCHOOLS.

JOSEPH COOK.

Condensed for THE LITERARY DIGEST from a Paper in
Our Day, Boston, September.

IT is a well-known fact, although I do not know that it has been placed conspicuously before the public, that the Pope and the Propaganda at Rome have been warned that unless the Clerical Party in the United States ceases to attack the public-schools, the question as to the defense of those schools will be taken into politics. I have been informed that the Chairman of the National Committee of one of our great parties had sent a protest to the Romish Propaganda against the attack on American common-schools, and that a most direct threat had been made that a plank defending the schools would be put into the party platform. Very soon after that warning was sent, Satolli was sent here. He is not here to repeal the Papal programme, but to conciliate its opponents.

What was the attitude of the Roman Catholic Clerical Party before Satolli came to this country? It was that of different spans of horses drawing a gilded coach of immense proportions. Among these Catholic spans you have the Irish span, the French span, the Norwegian span, the German span. Each span has a native-born and a foreign-born horse. And they did not exactly draw together. Each span had a rider of its own in the saddle of one of the two horses of the span, and sometimes the saddle was on the foreign-born horse, and sometimes on the native-born horse. Now what has happened? Satolli has not removed the riders, but has put on all the spans a set of new reins running back from steel bits to his own hands on the coach-box. The riders are there in their saddles, but the reins are in Satolli's hands.

But Satolli is not the ultimate power. There is on the Tiber one hand giving authoritative direction to many such coaches all around the world. Signals go out from the Vatican, guiding these men on the boxes of the national coaches all around

the planet. There never was on earth, not even during the period of the ascendancy of the Roman Empire, so perfect a system of organization as that which to-day exists in the Roman Catholic Church.

Let us notice the ultimatum of the Pope as expressed by Satolli. Of the fourteen propositions read by Satolli to the assembled Roman Catholic prelates in New York in October last, the first proposition is:

"All care must be taken to erect Catholic schools, to enlarge and improve those already established, and to make them equal to the public-schools in teaching and in discipline." (Prop. I.)

"We enact and command that no one shall be allowed to teach in a parochial school who has not proven his fitness for the position by previous examination. No priest shall have the right to employ any teacher, male or female, in his school without a certificate of ability or diploma from the Diocesan Board of Examiners." (Prop. III.)

This language is explicit. It is the key-note of the whole document.

"The Catholic Church in general and especially the Holy See, far from condemning or treating with indifference the public-schools, desires rather that by the joint action of civil and ecclesiastical authorities, there should be public-schools in every State." (Prop. VII.)

Archbishop Ireland went before a National Convention of teachers and told them he was a friend of the public-schools. "Perish the thought that the Clerical Party opposes the public-schools; we believe in State schools," he exclaimed. What he meant, what shrewd editors saw at the time, but what the public, I fear, did not see, was that "State schools" should be schools "under the joint superintendence of civil and ecclesiastical authorities." That is the language of Satolli, coming here in response to a warning sent to Rome.

Here we have, in the eighth proposition of Satolli, his charges against the public-schools:

"It was held for certain that the public-schools bore within themselves a proximate danger to faith and morals, because in the public-schools a purely secular education was given, inasmuch as it excludes all teaching of religion, because teachers are chosen indiscriminately from every sect, and no law prevents them from working the ruin of youth, so that they are at liberty to instil errors and the germs of vice in tender minds; likewise, certain corruption seemed to impend from the fact that in these schools, or at least in many of them, children of both sexes are brought together for their lessons in the same room."

Notice this charge against our American youth. I have no personal interest in this matter, but I am indignant when the morals of my native country are spoken of in language so outrageously slanderous. In the name of two hundred years of experience, I repel this accusation that mixed schools are perilous in America.

Bishop Keane, the Rector of the Catholic University, says:

"Various plans have been suggested for devising a system of Christian teaching which would suit all classes of consciences . . . some sort of compromise Christianity, a minimized Christianity, containing so little of distinctively Christian dogma that no one could find anything in it to object to. Such a system cannot possibly succeed. . . . Unbelievers will not accept it. Christian believers cannot accept it. Minimized Christianity can be no substitute for the Christian religion. (Bishop Keane, Lecture on Christian Education in America, published by *The Church News*, Washington, D.C., 1892, p. 20.)

In reply to Bishop Keane, in reply to Satolli, in reply to the Clerical Party in general, and to the Pope himself, I affirm:

1. The Christianity taught in the common-schools of Massachusetts and Iowa is the Christianity of the Bible without note or comment.

2. It is the Christianity of your fathers as they taught it in the common-schools. It is the Christianity that Horace Mann, liberal as he was in theology, wanted taught in the schools of New England.

3. It is the Christianity of most of our schools to-day.

4. It is the Christianity of the common law. All our great legal authorities tell us that Christianity in its large, tolerant, undenominational form is the rule or basis of the common law in the various States.

5. It is the Christianity of the Supreme Court of the United States, which, not longer ago than last February, decided in so many words that this is a Christian Nation.

SCIENCE AND PHILOSOPHY.

LIGHT AND BACTERIAL LIFE.

MRS. PERCY FRANKLAND.

Condensed for THE LITERARY DIGEST from a Paper in
Longman's Magazine, London, September.

MICROBES at the present time cannot be said to be in very good odor. Indeed, hardly any expression is too bad for them when some mischief or misfortune has been traced to their agency, the abuse being changed into ridicule when, although present in large numbers, they have not been found guilty of any evil deeds, while their beneficent actions, on the other hand, are entirely overlooked.

Wanted or not by us, however, bacteria are intimately connected with all our surroundings; and, having learned some of the conditions under which they exist, and the astonishing rapidity with which they can multiply, it is not unnatural for us to inquire why they are not present in even larger numbers in the air we breathe and in the water we drink. What agencies in these two mediums are at work which operate unfavorably to them or hold them in check?

As in many other instances, in which nature gives so prodigally with one hand, she seems to snatch almost as carelessly away with the other. Endowed with this miraculous power of multiplication or self-preservation, micro-organisms are extremely sensitive to the action of sunshine, a very few hours' exposure in many cases being sufficient to destroy them.

It would be impossible to enter here into the numerous discussions which have arisen or to describe in detail the many investigations which have been carried out during the last ten years or so, in this branch of bacteriology alone; but it may be of interest to gain some idea of the manner in which the sun's rays act prejudicially upon bacteria.

That light has a deleterious effect upon micro-organisms was first discovered in this country by Messrs. Downes and Blunt; and their investigations led Professor Tyndall to carry out some experiments in the Alps, in which he showed that flasks containing nutritive solutions and infected with bacteria, when exposed in the sunshine for twenty-four hours, remained unaltered, while similar vessels kept in the shade became turbid, showing that in these the growth of bacteria had not been arrested.

In these experiments, mixtures of micro-organisms were employed. The interest of the French investigations, which followed those in our land, lies in the use of particular microbes—notably the anthrax bacillus and its spores—Roux demonstrating conclusively that the bacillary form is far more sensitive to light than the spore form, while Momont quite recently, in a series of classical experiments, not only confirms these earlier observations, but shows, also, that the intensity of the action of light depends, to a very large extent, on the environment of the organism. Thus, if broth containing anthrax bacilli is placed in the sunshine, the latter are destroyed in from two to two and a half hours, while if blood containing these organisms is similarly exposed, their destruction is not effected until after twelve to fourteen hours. This difference in reference to insolation was also observed in the case of dried broth and blood respectively—eight hours' exposure being required for killing the bacilli in the former, while five hours sufficed in the latter.

Momont is not able to give any satisfactory explanation of this different behavior of the anthrax bacilli in these two mediums, but goes on to show that yet another factor plays an important part during insolation.

In the foregoing experiments, air was allowed free access to the vessels containing the broth; but if the precaution be taken of first removing the air and then exposing to the sunshine, a very different result is obtained, for, instead of the anthrax bacilli dying in from two to two and a half hours, they

are found to be still alive after fifty hours' insolation. There appears, therefore, to be no doubt that the sunshine in some way or other endows the atmospheric oxygen with destructive power over the living protoplasm of the bacterial cells. Indeed, there is considerable reason for believing that the bactericidal effect is due to the generation of peroxide of hydrogen, which is well known to possess powerfully antiseptic properties.

Numerous investigations have also been made to determine whether all the rays of the spectrum are equally responsible for the bactericidal action of light.

Geisler's work in St. Petersburg, published last year, is especially instructive in this respect, for, by decomposing with a prism the sun's light, as well as that emitted by a 1,000-candle-power electric lamp, into their constituent rays, he was able to compare the different effect produced by the separate individual rays of both these sources of light.

The organism selected was the typhoid bacillus, and it was found that its growth was retarded in all parts of the two spectrums, excepting in the red, and that the intensity of the retardation was increased in passing from the red towards the ultra-violet end of the spectrum, where it was most pronounced of all.

Yet, while from two to three hours of sunshine were sufficient to produce a markedly deleterious effect upon the typhoid bacillus, a similar result was obtained only by six hours' exposure to the electric light.

These experiments prove the truth of something said long before the world of micro-organisms was discovered. Early in the present century, a German physician incidentally wrote: "Our houses, hospitals, and infirmaries will, without doubt, some day be, like hot-houses, so arranged that the sunshine and even the light of the moon and stars will be permitted to penetrate without let or hindrance."

THE SECRET OF THE FLOWERS.

C. FALKENHORST.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Ueber Land und Meer, Stuttgart, Heft 23.

WHAT are flowers, these parts of plants rendered so conspicuous by their form and color? The poets call them the wedding-garments of plants, but afford us no answer to the question: Why do some of the daughters of Flora, for example, the grasses, the prime source of our food supply, wear such inconspicuous wedding-garments, while others are decked in such brilliant array, or exhale such delightful perfume? Scientific investigation has solved the riddle: there are numerous plants which can be fertilized only by the agency of insects which in their pursuit of food transfer the pollen of the anthers to the pistil. It is to attract these insects that flowers don their bright garb and exhale their perfume. Flowers are tavern-signs informing insects that here, the table is with pollen and with nectar spread. The fact is now universally known; but simple and natural as it appears, it was first discovered, only a century ago. Strange! There have been countless lovers of flowers for thousand of years, and not one of them had an idea of the purpose which the flowers served, until an observant German schoolmaster in his ramble through the environs of Berlin and Spandau had his attention awakened by observing the unwearied persistence with which the insects visited flower after flower—"caught nature in the act" indeed, and, in the year 1793, published his remarkable work the title of which, translated into English would be "The Discovered Secret of the Structure and Fertilization of Flowers." It was a work indicative of monumental industry, with twenty-six copperplates containing 1,117 illustrations. The German schoolmaster was Christian Konrad Sprengel, the son of a Brandenburger clergyman. After a first appointment as teacher in a Berlin school, he was called (1780) to the rectorship of the

Great School (now Gymnasium) at Spandau, where he collected and worked up the material of his famous work, an astonishing task which even to-day excites the unqualified admiration of botanists. At that time, the work brought Sprengel no honor. His love of flowers occupied so much of his time that he limited himself to only the most absolutely necessary of his rectorial duties. He died in complete obscurity April 7, 1816 in his 66th year.

Shortly before his death, he published a short memoir entitled "The Utility of Bees," and the "Necessity of Bee-Culture from a New Point of View," in which he drew, more precisely, the distinction between wind-fertilized and insect-fertilized plants. He showed here experimentally the incapacity of insects to fertilize the flowers of currants, gooseberries, apples, violets, and others. These flowers are protected from the visits of insects by a small canopy of gauze.

The labors of Sprengel were practically disregarded; he experienced no recognition, and he did not even retain a single copy of his work. Charles Darwin was the first to bring Sprengel's "remarkable book" to light, and do full justice to the German schoolmaster. "He was ahead of his age" wrote Darwin, "and his discoveries lay long neglected."

The seed which Sprengel sowed has, however, at length sprung up, and is every day bearing fresh fruit. His work is familiar to every botanist, and in the history of natural science, his name is indelibly recorded. German botanists have not allowed the centennial of the appearance of Sprengel's works to pass unnoticed. Professor Dr. O. Kirchner and Dr. H. Potonic have also just published a popular centenary memorial work in Sprengel's honor, entitled "The Secret of the Flowers." May it be widely circulated, for few indeed are now aware of the life-struggles and laborious patience and energy, and keenness of observation of the man who first detected and drew attention to the wonderful interrelationship between flowers and insects.

RECENT SCIENCE.

Alloys of Aluminum and Antimony.—According to Roche, *Chemiker Zeitung*, 1893, aluminum and antimony combine easily in all proportions. Alloys with less than 5 per cent. antimony are harder and more elastic than pure aluminum, of silver-white color, lustrous, and unaffected by atmospheric influences.—*Engineering and Mining Journal, New York.*

Artificial Gum-Arabic.—According to *Rev. de Chim. Ind.*, a product possessing the properties of gum-arabic is obtained by boiling 1 kgm. flaxseed with 8 kgm. sulphuric acid and 10 litres water, filtering after three or four hours, adding four times the volume of alcohol, washing and drying the precipitate. The product is amorphous, colorless, insipid, and dissolves in water like gum-arabic.—*Scientific American, New York.*

Ancient Sources of Amber.—The question as to whether amber was exported from the far East to Europe is discussed in a paper by A. B. Meyer, read before the Isis Society of Dresden. There seems to be little doubt that some specimens now sold at Rangoon are of Baltic origin, as proved by the amount of succinic acid contained in them. But there are, on the other hand, many authorities for the derivation of amber from India and especially Burma. There are four passages in Pliny, giving India as the native country of amber, and ancient Greek authors, especially Sophocles, testify to its origin in Eastern India. It would be very strange if the Phoenicians, while shipping ivory, peacock feathers, jewels, tin, and spices from "Ophir," had left behind a highly valued, abundant, striking, and easily-transportable article like amber. A specimen of Burmite, as the Indian amber is now usually called, from the Indian Museum, Calcutta, gave 2 per cent. of succinic acid, another specimen analyzed by Dr. Helm gave off none.

The specimens examined by the latter "had frequently imbedded in them, small particles of decayed wood and bark," which recalls a passage in *Æschylus* who says that the Indian amber often has pieces of pine bark adhering to it. The Indian origin of much of the amber acquired by the Mediterranean nations in ancient times appears, therefore, to be placed beyond doubt. It is indeed probable that Baltic amber did not become a regular article of commerce before the first century of the Christian era.—*Nature, London.*

A Strange Feat.—Writing in the *Journal of the Polynesian Society*, Miss Teuira Henry, of Honolulu, says that a strange ceremony used to be practised by the heathen priests at Raiates, but can now only be performed by two descendants of priests, Tupua and Taero by name. This ceremony consisted in causing people to walk in procession over a hot earth-oven, without any preparation upon their feet, whether barefooted or shod, yet upon their emergence they did not even smell of fire. The ovens are frequently thirty feet in diameter, and are filled with roots of the *ti*-plant (*Dracæna terminalis*) and short pieces of *ape*-root (*Arum costatum*). It is hoped that some one will endeavor to solve the mystery of the feat while those men who practise it still live.

Bee-Virus for Acute Rheumatism.—Mr. John Worthington, United States Consul at Malta, has sent us a clipping from the *Malta Standard* of April 11th, which states that the theory that the virus of the bee-sting is an infallible remedy for acute rheumatism has received most unquestionable confirmation from the practices of the country people in Malta. Bees are said to be plentiful on the island, and the virtue of the sting as a cure for rheumatism has been long established. It is, in fact, said to have been a common practise for generations past to resort to this remedy in all severe cases, the results being most favorable.

If the foregoing statement proves to be true, and the same virtue dwells in the virus of the sting of the surprisingly active bee of our country, will not some of our brethren who dwell in the rural districts give it a practical test and supply the cities with the article!—*Bulletin of Division of Entomology, Department of Agriculture, Vol. V., No. 5.*

Cholera and Rags.—In regard to the attempt made in the House of Commons to raise again the question of the importation of rags from cholera-infected districts, it is worth bearing in mind that the whole matter was gone into at the Dresden Conference, and that it was then found impossible to lay hands on a single case in which infection could be traced to rags imported in compressed bales as ordinary articles of merchandise. It is quite otherwise in regard to the loose soiled linen of travelers from infected districts, but this does not come under the same classification. It is believed that the rags of merchandise are sometimes years in reaching their final destination at the shoddy-mill or the paper-manufacturer, passing as they do through the hands of collectors and dealers of various degree. Not only, then, is it quite unproven that such rags have ever given rise to cholera, but a consistent attempt to stop the introduction of infection by their means would demand an almost permanent prohibition of their importation.—*British Medical Journal, London.*

Diamonds in Borneo.—It is stated that important discoveries of diamonds have been made in the Landak district of Borneo, and a company has been formed to work the mines. Sir Stamford Raffles, for some years Lieutenant-Governor of Java and founder of Singapore, wrote, in 1819, of the great and rich displays of diamonds then made by the ladies of Batavia, the only mart then open for the products of the Bornean mines. Diamonds weighing 10, 14, 18, up to 60 carats are said to be in the possession of native rajahs. Landak has produced one of the largest diamonds of the world, weighing no less than 367 carats (uncut). The district of Landak is situated

a few miles to the east-northeast of Pontinak, the capital of Dutch Borneo, and consists of a narrow strip of land, through which the river of the same name flows. Foreign attention has been specially attracted to three localities within the district, but the diamondiferous fields extend more widely from north to south than from east to west; and while the actual area already worked over is considerable, its size as compared to the gem-bearing district, as a whole, is inconsiderable. Landak is about three days steam from Singapore. The district is declared by experts to be not only gem-bearing, but auriferous. A large number of the diamonds already found have been taken from the beds of the streams. Under normal circumstances the gravel containing the precious particles has to be brought up by divers. But every few years—usually at intervals of five or six—an abnormally dry season occurs, and the streams become so shallow that the bed can be reached without difficulty. Both men and women engage in the work.—*Engineering and Mining Journal, New York.*

Lightning-Rods in Old Egypt.—A German Egyptologist, Herr Heinrich Brugsch, has endeavored to prove that Benjamin Franklin did not invent, but merely re-discovered the lightning-conductor. This German scientist claims that he has ample proof that the ancient Egyptians used a form of lightning-rod for protecting their temples against discharges of atmospheric electricity. We cannot but think that Franklin was a sincere and independent inventor, as we never heard of his numbering among his acquaintances any of those old Egyptian fellows.—*Electrical Review, New York.*

RELIGIOUS.

THE PRINCIPLES OF THE REFORMATION.

ARCHDEACON FARRAR.

Condensed for THE LITERARY DIGEST from a Paper in
The Contemporary Review, London, September.

IT is not my wish to prolong the controversy with those who in the Church of England are—and some of them avowedly—undoing to the best of their power, the main work of the Reformation. Canon Knox Little complains that I describe them by the "insulting" title of "Ritualists." I was quite unaware, that they regarded it as "insulting." If they will suggest another name which does not imply that they are the only "Catholics" or the only "Churchmen," or the only clergymen who do any work in the Church of England, I will gladly use it.

Canon Knox Little's article* occupies sixteen pages. Two-thirds of it, if not more, are exclusively devoted to personal attacks upon myself. His epithets and his insults lie so thick on every page that they would make a very pretty *florilegium*.

I turn to Canon Knox Little's arguments, such as they are—the "halfpenny-worth of bread" thrown in with "all this intolerable deal of sack."

He says that, "whether I like it or not, I am obliged to be that wicked thing—a priest." I am "a priest," in the meaning and derivation of the word in which it stands for "presbyter"; I am not a "priest" in the Romish sense. I am not a "massing-priest"; I am not a sacrificial priest at all, except in that very secondary sense in which all *Christians*, laymen every whit as much as presbyters, are so called. I offer no sacrifices, neither can Canon Knox Little offer any, except those which the New Testament and the Church of England recognize—"the sacrifice of praise and thanksgiving"; the sacrifice of "ourselves, our souls, and bodies"—the sacrifice of doing good and forgetting not—for with such sacrifices, the only ones we can offer, God is well pleased. So far as having deliberately selected the term "priest," except in the sense of presbyter, the Church of England has most

* See THE LITERARY DIGEST, Vol. VII, No. 17, p. 458.

deliberately rejected it. The Ritualists, so he assures us, are the persons who believe that the Prayer-Book says what it means. Why, then, does the Prayer-Book, on every possible occasion, use (as the New Testament uses) *curate* or *minister*?—and "priest" scarcely ever, if at all, except in contradistinction to bishops and deacons.

My argument was (1) that "priest" in the sense of "sacrificing priest" is a title never once given to the Christian clergy in the New Testament; (2) that the word *hiereus* is never once used, either by Christ, or by His Evangelists, or by any one of His Apostles, though they do use ten other names for Christian Ministers. Why? Because "the Kingdom of Christ has no sacerdotal system."

I "take his breath away" by saying that "the Lord Christ was not a priest by birth, and never in His life performed a single priestly function." Then the author of the Epistle to the Hebrews must have taken his breath away long ago, for he says that "Christ belonged not to Levi but to another tribe, from which no man hath given attendance at the altar." (Heb. vii. 13): "Out of the tribe of Judah, as to which *tribe Moses spake nothing concerning priests*" (14); and that "*if He were on earth He would not be a Priest at all*" (Heb. viii. 4). Canon Knox Little talks of Christ's absolutions as priestly acts; they belonged, on the contrary, to His Divinity and His prophetic office.

How has Canon Knox Little met the plain issue? By the assertion that *sacerdos* (an ambiguous word) is used in Latin service-books up to the Reformation. "As to the Prayer-Book," says the Canon—adopting a little of my infallibility, but in the teeth of all evidence—"there is no manner of doubt (1).

Of what I said about Transubstantiation he has little to say; and as he does not challenge my statement as to the clear and undoubted view of the Church of England, that Christ's Presence in the consecrated elements at the Lord's Supper is purely spiritual, and solely in the heart of the faithful receiver, and only received by faith, I need not add to what I have said already. I did not (as Canon Knox Little asserts) charge all Ritualists with *holding* the doctrine of Transubstantiation, but I said, and I could show by pages of extracts from their writings, that they use language which can only be distinguished from it by minute theological distinction and intellectual necessities which it is not worth the while of any serious man to follow.

As to auricular confession, nothing that the Canon says remotely touches my contention.

Canon Knox Little ends with a text which is one of those heart-searching exhortations to the duty of Christian love, and with which all the rest of his paper is in grievous contrast. The soft note of heavenly music ill accords with the "harsh chromatic jars," by which it is preceded. If any one tries to answer the many wholly unanswered arguments of this and my former papers, I trust it will be some one better equipped than Canon Knox Little, and some one who will write in a nobler tone. For it is well for us all to remember on our knees that, neither as Ritualists nor as Evangelicals, neither as Episcopalian nor as Dissenters, but only as good men and men who love our enemies, shall we inherit the Kingdom of God.

DO THE DEAD KNOW WHAT PASSES ON THE EARTH?

ISRAEL LEVI.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revue des Etudes Juives, Paris.

THE tomb is a mystery which has puzzled the doctors of the Talmud. If the rabbinical writings are more sober than those of the Christians when they treat this question, the former have, nevertheless, bequeathed to us many proofs of the discussions to which this insoluble problem has given rise. There are some particularly interesting pages of the Talmud in which this point is argued. On the one hand, it is asked: "Does not the Bible say that 'the dead know not anything' (Ecclesiastes, ix., 5)?"

To this question the answer is given: the dead of whom

this verse speaks are not those who are really dead, but the wicked, who even in their lifetime are already called dead.

On the other hand, the opinion of a number of rabbis is cited, all of whom appear to admit the continuance of sensibility in the dead, at least for a time. In support of this opinion a number of anecdotes are related in the Talmud. These anecdotes shock our taste, and make us ask if grave doctors really could have used arguments of such a kind. It would be easy to believe they had not, if other theologians of the same period had not, in discussing the same question, made use of similar arguments. Who would expect to discover in Saint Augustine a repetition, and, as it were, illustration of the Talmud? Yet you can find in his works exactly such things. In his commentary on the 108th Psalm, he says:

"Are the dead pained by what happens to their family after they have passed away? Can we believe that they know of it, when we are aware that, far from this earth, their feelings are absorbed in their own happiness or wretchedness, according to their merits? I will answer, first, that it is a grave question which there is not space to discuss at this moment, because of the long explanation it would require to make clear whether the spirits of the dead are acquainted with what passes on the earth, as well as how far and how they have such acquaintance. I can say to you, however, in a brief sentence, that if the dead take no interest in us, the Lord would not have put in the mouth of the rich man tormented in Hell, these words, expressing a wish to have Lazarus sent to his father's house: 'For I have five brethren; that he may testify unto them, lest they also come into this place of torment'" (Luke, xvi., 28).

Subsequently Saint Augustine treated the subject at length in a little work entitled: *De cura gerenda pro mortuis*. Here he cites the cases of the dead who have appeared during sleep or in some other manner to living persons who were entirely ignorant of the place where the bodies of these dead persons were lying unburied, since the latter begged the living to procure the tomb of which their apparitions were deprived. He then goes on to tell in regard to such appearances, several stories, which shock our taste as much as the stories in the Talmud. In Chapter xvi. of his opuscule he has this sort of argument.

"How can any one say that Abraham did not know what was passing on the earth, where he knew that men 'have Moses and the prophets,' and that, by obeying these, they would escape punishment in the other world (Luke, xvi., 27)? Abraham knew, moreover, that the rich man in his lifetime had received his 'good things and likewise Lazarus evil things.' . . . I answer that Abraham was ignorant of these matters when the persons mentioned were living in the world, but after their death, by reason of the revelations which Lazarus could have made to him, he became acquainted with these affairs, in order not to belie the words of the prophet. 'Abraham did not know us.' . . . We must then recognize the fact that the dead do not know what passes on the earth at the time the things happen, but afterwards they become acquainted with such things by means of those whom death sends to the other world. . . . The angels who preside over the administration of things in this world may also make revelations to the dead."

Saint Augustine closes by confessing his uncertainty. In him reason struggles with faith; that is, faith in these stories, which he believed as firmly as Holy Writ.

Is it not interesting to find in theologians, who appear to be at the antipodes of place and thought, of whom some were living in Palestine and Babylonia, far from all centre of general culture, and others in Africa, brought up on classical literature and philosophy, such striking resemblances in the questions which occupy their thoughts, in the manner of arguing these questions, in the method of interpretation of the facts, and even in the nature of the stories which they bring forward in support of their thesis, or which they wish to reconcile with their theories?

SUMMARY OF PERIODICAL LITERATURE.

BIOGRAPHICAL.

Illuminati (One of the Modern). Pierre Mille. *Revue des Deux Mondes*, Paris, September 1, pp. 32.

A BIOGRAPHICAL study of the late Laurence Oliphant and his mystical, fantastical doctrines, which, the author considers, ended by being the outpourings of a diseased mind, such as you can find in many an insane asylum. At the same time Oliphant's mind was wonderfully clear and acute in some respects, this clear mental vision being dominated more or less by an impaired nervous system, which led him into strange courses and caused him to commit deplorable acts.

Schopenhauer, the Man and the Philosopher. G. Valbert. *Revue des Deux Mondes*, Paris, September 1, pp. 12.

THIS article is founded on a recent publication about Schopenhauer, in which the famous pessimist is shown to be not only self-contradictory in his philosophy, but to have led a life wholly inconsistent with his doctrines. Compare him in his books and in his private letters, and you find two men who do not resemble each other in the least, one of whom seems to take a marvelous pleasure in doing, in many cases, the exact opposite of the principles and maxims which he enunciates in his treatises.

EDUCATION, LITERATURE, ART.

Belgique (La Jeune). William Sharp. *Nineteenth Century*, London, September, 21 pp.

THIS is the term given to a band of young Belgian writers distinguished by their restlessly alert, active, even revolutionary, character. The Belgians claim that they are creating a national literature; the French critics refuse to acknowledge this Belgic literary output as anything more than the trans-frontier radiation of the central luminary. They certainly appear to be strongly tainted with the spirit of the decadence.

In the present paper the writer presents us with a good insight into the leading characteristics of the most distinguished Parnassians of "La Jeune Belgique."

Empire of the Centre, In the. Ludwig Hevesi. *Vom Fels zum Meer*, Stuttgart, No. 13.

THIS is a very amusing sketch of China and the Chinese. Many things said about China may be wrong and unjust, but how much common sense can you expect to discover in a people who use the same word to designate the stem of a flower, the nose, a fever, horse-dung, razor, down-in-the-mouth, and thoughtfulness.

Erlangen, University of. Markus Schüpler. *Ueber Land und Meer*, Stuttgart, No. 43.

THE University of Erlangen was founded in A.D. 1743, by Margrave Frederic of Bayreuth. The anniversary of this event was celebrated on August 1. The City of Erlangen, however, was founded by Charlemagne in A.D. 794. The University has to-day sixty teachers and over 1,200 students; it possesses also one of the best libraries in Germany.

Fabliaux (The) of the Middle Ages. Ferdinand Brunetière. *Revue des Deux Mondes*, Paris, September 1, pp. 25.

A STUDY of those French fictitious productions of the Middle Ages which are called *Fabliaux*, and an attempt to trace out their origin. Fifteen or twenty years ago, these old fables were much lauded from a literary point of view, but the present writer, following recent commentators, considers that the ancient stories have no literary value whatever, although they may still be regarded as forming an interesting chapter in the history of French literature.

Tessier (Michael), The Second Life of. Edouard Rod. *Revue des Deux Mondes*, Paris, September 1, pp. 55.

IN 1892 appeared as a serial in the *Revue* a story entitled "The Private Life of Michael Tessier," by M. Edouard Rod, the well-known French novelist. The story was much praised by the critics and declared to be one of the author's best productions. Encouraged by the interest shown in *Michael Tessier*, as proved by the large sale of the book about him, M. Rod has woven about another phase of the life of that fictitious personage a second tale, of which the first instalment is here given.

Werther Circle (the), Leaves from. Eugen Wolf. *Nord und Süd*, Breslau, August.

THE writer describes the persons whom Goethe honored especially with his love and confidence, and who have been the models for some of his best works. Among these are Lotte Buff, and Johann Christian Kestner, the "Lotte" and "Bridegroom" in "Werther." Our writer puts before us the correspondence of Kestner and Lotte; and its perusal makes it easy for us to understand why they should have had such an influence over the poet.

Women, Journalism as a Profession for. Emily Crawford. *Contemporary Review*, London, September, 10 pp.

EMILY CRAWFORD gives a stray leaf from her own experiences, and passes in review a number of women who have made their mark

in journalism. She holds that women who are able to write, possess, in a greater degree than men, the faculty of throwing life into their productions. The profession of journalism is described as over-crowded "at the bottom," and no place in it for light work.

POLITICAL.

Gladstone (Mr.) and the Currency. W. H. Grenfell. *Fortnightly Review*, London, September, 20 pp.

A CRITICISM of Mr. Gladstone's speech on Bimetallism, with a general review of the Currency problem. The writer is strongly impressed with the view that the probable gold production of the future will fall short of the world's growing needs, and that the consequent continued appreciation in value of that metal would work a gross injustice to debtors.

Indian-Currency Experiment (The). Prof. J. Shield Nicholson. *Contemporary Review*, London, September, 12 pp.

DISCUSSES the procedure of the Indian Government in the matter of closing its mints to free coinage, and the Report of the Committee on Indian Currency on which that action was based. The author throws doubts on the anticipated results which he concludes will still farther depress the price of silver, and quotes the opinion of Sir David Barbour in favor of an international agreement for the free coinage of both gold and silver.

Malay Peninsula, (The). (With a Map.) Alfred Keyser. *Nineteenth Century*, London, September, 15 pp.

THE writer's chief object in the present paper is to contend that without any direct act of annexation, the British Government has made itself responsible for the administration of the greater portion of the Malay Peninsula.

The writer also directs attention to the natural resources and needs of the countries composed in that geographical expression.

Suez Shares (the), England's Right to. Cope Whitehouse. *Fortnightly Review*, London, September, 7 pp.

THIS article presents the acquisition of the Egyptian Suez Canal Shares by England in an entirely new light. The author's theory is that these shares purchased from the Egyptian Government in 1876 for £4,000,000, which sum was qualified by a terminable annuity of £200,000 payable to England for seventeen years, really cost the latter country no more than £1,500,000. It is further contended that the property was not acquired in fee simple inasmuch as the Khedive had no just right to dispose of it in payment of his private debts; that the shares will be worth £18,543,210 in 1894; and that to disarm hostility the profits should be applied to secure mutual benefits to the two countries.

RELIGIOUS.

Evolution, A Note of Christianity. Emma Marie Caillard. *Contemporary Review*, London, September.

THE purpose of this paper is to contend that Christianity has shown and does show in a most remarkable degree the power of constructive change involved in the conception of evolution; that from its birth it has advanced, slowly perhaps, but surely, to greater universality and greater specification, that is from the human point of view, limited, as it is, by the conditions of Time.

Immortality and Resurrection. Grant Allen. *Fortnightly Review*, London, September, 12 pp.

THE tenor of the writer's argument is that the crude and earlier religious belief in the resurrection of the body led to the practise of burial, while a higher civilization bringing with it a purer conception of the immortality of the soul led to the adoption of cremation. Nevertheless, in spite of the avowed belief of Christians in the Resurrection, the more educated ones, under the influence of the higher culture of Greece, really believe in Immortality.

Missionary Outlook (The) in the United States. Rev. Walter Elliott. *Catholic World*, New York, September, 12 pp.

THE writer assumes a general collapse of dogmatic Protestantism in the United States, along with a strong religious sentiment, permeating the whole mass and wanting direction. Here is consequently a grand field for missionary labor. The people cannot fail to draw a distinction between the decrepit condition of creeds of yesterday, and the perennial freshness of the Church founded upon a rock.

"Protestant Science" and Christian Belief. W. J. Knox Little. *Nineteenth Century*, London, September, 16 pp.

A SARCASTIC review of Mrs. Humphrey Ward's article in the July number of the *Nineteenth Century*, in which she opposes the use of the Apostles' Creed in schools. The writer, seeing all the fundamental doctrines of Christianity swept aside by "Protestant Science," appears disposed to ask "Where are we at?"

Rome, The Verdict of, on "The Happiness in Hell." Rev. Father Clarke, S.J. *Nineteenth Century*, London, September, 12 pp.

MAKES the recent condemnation of Professor Mivart's articles on "The Happiness in Hell," the text for a description of the procedure adopted by the Inquisition, and the Sacred Congregation of the Index, in the matter of books which come before them to be adjudicated on. The decree of the Sacred Congregation condemning Professor Mivart's articles is given in full.

SCIENCE AND PHILOSOPHY.

Evolution and Evolution. Borden P. Bourne. *Methodist Review*, New York, September-October.

THE writer is severe in his denunciation of the prevalent tendency to make evolution a causal explanation of changing phenomena. In its purely scientific sense, he says, evolution is simply a description of a phenomenal order. Any attempt to treat it as a controlling or a producing law, is to leave science for metaphysics. Further the definition of evolution as a progress from the simple to the complex, by law of inherent necessity, is absurd, for, as no effect can be produced without adequate cause, the present must have been potential in its antecedents. The development, then, is not from something to nothing, but only from potentiality to actuality, which involves no essential progress. There can, consequently, be no primal simplicity. If evolution is really a process from the simple to the complex, and this is a matter of fact for scientific investigation, it necessarily implies a causality beyond itself.

Psychical Research (Comparative). A. Lang. *Contemporary Review*, London September, 16 pp.

THE object of this paper, the writer tells us, is to compare the motives, methods, and results of Lady Conway's Circle in 1865 with those of the Modern Society for Psychical research. The phenomena appear to have been the same in both cases and to belong to a class of phenomena of world-wide distribution. The conclusion is that the psychological conditions which begat the ancient narratives produce the new legends.

Selection (Natural), The All-Sufficiency of. Prof. August Weismann. *Contemporary Review*, London, September, 30 pp.

THIS essay is a reply to two articles by Herbert Spencer, one of which "The Inadequacy of Natural Selection" appeared in the *Contemporary Review*, in February and March of this year, the other, entitled "Professor Weismann's Theories" in the same periodical for May.

The Professor after a careful review of all that is to be said on the other side still holds firmly to the view that all hereditary adaptation rests on Natural Selection.

Turanian Blood in the Anglo-Saxon Race. M. V. B. Knox, D.D. *Methodist Review*, New York, September-October, 10 pp.

AN essay on the intermixture in the Anglo-Saxon and other European races, of dark blood, which the author attributes wholly to a Turanian source, a people of this stock, represented by the Silures in Britain, having occupied a considerable portion of Western and Southern Europe before the advent of the earliest blond race, the Celts. These dark peoples, it is assumed, are in no sense inferior to the taller fair races, and America is the field in which for the first time they will have equal opportunities of proving their capacities.

Weariness. Michael Foster. *Nineteenth Century*, London, September, 16 pp.

IN this paper, which embodies the Rede Lectures, delivered before the members of the University of Cambridge, June 14, 1893, the learned lecturer gives a lucid explanation of the causes of weariness as a result of muscular exertion. The two prime causes are shown to be, first, excess of waste over assimilation in both muscle and brain, during the period of exertion, and secondly, arrest of activity by the accumulation of waste products which goes on more rapidly than the blood can remove them.

SOCIOLOGICAL.

Baltic Provinces, Emigrants from. Hans Delbrück. *Preussische Jahrbücher*, Berlin, July.

THE German people, says the writer, will always be afraid of war. Any other nation would be able to accustom itself to the thought that its cousins have a right to be protected in foreign lands. The Germans of the Empire are unwilling to defend the millions of Germans in Russia against ill-treatment. But they ought, and will receive, these brothers with open arms, now that the Courlanders begin to emigrate to Germany. More loyal subjects to the Hohenzollerns cannot be found.

Berlin, The Police, Vice, and Crime in. Arthur Raffalovich. *Revue des Deux Mondes*, Paris, September 1, pp. 32.

A DETAILED analysis of the subject, showing that the laws relating to crimes and offenses against good morals are very severe at Berlin, and that these laws are executed with considerable strictness. Every haunt of vice is rigorously watched and inspected, although the keepers of them manage too often to carry on their trade under the very nose of the police. The difficulty of keeping the capital of Prussia, morally and physically healthy, is due to the density of the population in certain quarters of it. In 75,000 apartments of Berlin, each consisting of but a single room, dwell 270,000 persons.

France, Landed Property in. Viscomte G. d'Avenel. *Revue des Deux Mondes*, Paris, August 15, pp. 28.

FROM Philip Augustus to Napoleon is the time covered by this account, this being the fourth paper on the subject. The present article relates to the value and revenues derived from lands, and the statistics given furnish an interesting view of the vast increase in the value of real estate and the income derived therefrom during seven centuries. The rent of the soil of France, which was a billion

frances in 1790, is at the present day, we are told, two billion four hundred million francs or \$480,000,000.

Franche-Comté. Victor Du Bled. *Revue des Deux Mondes*, Paris, August 15, pp. 37.

IN this third paper on the old French province of Franche-Comté, which, as we have already mentioned, became a part of France in 1668, having been conquered after a campaign of fifteen days under Condé, are described the legends and popular traditions of the province; its customs and usages of past and present times, its rustic marriages, rural life, and the agricultural crisis existing. There are also given agricultural statistics, showing progress, and remedies for certain evils are suggested.

Frederic the Great, Political Economy of. *Deutsche Rundschau*, Berlin, August.

DEALS with the rise and decline of the silk-industries and the raising of the silk-worm in Prussia. The industry flourished only under high protection, and the author believes that a poor country like Prussia could never have built up its manufactures if protection had not been carried out very strictly by the paternal Hohenzollern Government.

Indians of the United States. Mathilde Shaw. *Nouvelle Revue*, Paris, August 15, pp. 18.

AFTER a careful study on the spot of the Indians of Oklahoma and Indian Territory, the writer, in this first paper, maintains that the general idea of Indians of the present day, entertained in Europe and even in some parts of the United States, is wholly inaccurate; that the Indian is neither the personage described by Cooper and Longfellow, nor the degenerate and degraded being, rebellious to all civilization, imagined by some pessimists, the truth being between these two extremes.

Italians (The) of To-Day. René Bazin. *Revue des Deux Mondes*, Paris, September 1, pp. 32.

IN two previous papers in the *Revue*, the author described vividly the Northern Provinces of Italy, and the Houses of Rome and the Roman Campagna. The Southern Provinces, including the city of Naples, are here described, and glimpses are given of the manner of living both in city and country. In the latter, life is represented as so hard that it is not wonderful so many Italians emigrate, especially to the United States and South America, which these wretched Italians find a paradise.

Japan, The Transformation of. The Countess of Jersey. *Nineteenth Century*, London, September, 15 pp.

A GRAPHIC portrayal of feudal times in Japan with an historical account of the transition period which terminated with the downfall of the Samurai and the establishment of the new order.

Korea, the Land of the Morning Rest. M. von Brandt, Late Imperial Ambassador in China. *Deutsche Revue*, Breslau, July.

THE author describes the political relations of Korea at some length. His position as German Ambassador gave him exceptional opportunities for studying the politics of Eastern Asia. Of special interest are his remarks with regard to Japan's suzerainty. The boasted influence of Japan extends only to a few paltry trading-stations, which are entirely at the mercy of the Koreans.

Speculation and Banks. Raphaël George Levy. *Revue des Deux Mondes*, Paris, August, 30 pp.

A TREATISE on the beneficial influence of legitimate business speculation, and on the evils resulting from its abuse. The writer describes the little understood functions of banks, and argues that they need not, and, under certain circumstances, ought not, to engage in speculation.

UNCLASSIFIED.

Antilles (The). C. de Varigny. *Revue des Deux Mondes*, Paris, September 1, pp. 32.

THE name of The Antilles is here employed, contrary to general usage, to include the whole archipelago of the West Indies. In the present paper the author describes the Bermudas and the Bahamas. After a glowing description of these islands, their soil, climate, and production, it is remarked, that in spite of the sovereignty of Spain and England, travelers are constantly impressed with the visible preponderance of the United States. At the same time the writer expresses the opinion that the islands will not be annexed by the United States, which will content itself with controlling them, leaving Great Britain and Spain naught but the empty title of ownership.

Gallo-Roman Cities, Three Great: Nimes, Vienne, Lyons. René Cagnat. *Nouvelle Revue*, Paris, August 15, pp. 25.

THE three French cities named in the title, all in the valley of the Rhone, were founded by the Romans after the death of Julius Caesar in order to render permanent their conquest of Gaul by propagating there Roman ideas, customs, and manners. These three towns became great centres of civilization, which are not much noticed by Roman writers, but the importance of which is proved by the edifices, statues, and inscriptions found on their sites, all demonstrating what was the material and intellectual condition of the people of those towns in Roman times.

BOOKS AND BOOK-WRITERS.

ESSAYS BY FREDERIC W. H. MYERS.

OUR readers are not unacquainted with Mr. Frederic W. H. Myers, summaries of several of whose thoughtful and pregnant essays have appeared in these columns during the last three years. He has collected a number of his papers contributed to the *Nineteenth Century* and *Fortnightly Review* in a book* entitled, from the initial article, "Science and a Future Life," a digest of which was printed in our Second Volume. Of the collected papers much is said in praise on both sides of the Atlantic. *The Academy* (London) is a fair exponent of British opinion of Mr. Myers and his work:

"If the reader of this book expects from the lettering on the back a vigorously scientific treatise on the great subject, he may be disappointed to find a Falstaffian disproportion of bread and sack. Only the opening paper in the book is strictly on the question; the rest consists of various essays reprinted from the *Nineteenth Century* and the *Fortnightly Review*, on such varied topics as the Duke of Albany, Tennyson, and the Condition of France. The series, however, has a certain unity of purpose, which the author desires to emphasize by placing first the paper giving the title to the volume.

"Mr. Myers always writes well and gracefully, and with full knowledge of his subjects; and those who know the writer by his able little 'Life of Wordsworth,' and his essays on classical and modern questions, will require no information on the views herein expounded with his usual sincerity and grace. More firmness of touch—more blood, as Gluck wished for in the opera-writers of his day—the general reader may desire, if at times he thinks the tone unduly that of the literary man in the laboratory. From Paley's 'Twelve Men of Probity'—the men that were weekly empaneled in the pulpits of the Eighteenth Century to confute like a British jury the attacks of Deists—to our own days, when the very pineal gland that the Cartesians regarded as the seat of the soul is now treated as the pathological trace of a visual organ of some invertebrate ancestor, is a long step. The spirit-rapping that the greatest living scientist of the day but lately denounced as beneath even the gossip of old women in a cathedral town, is now gravely, under the title of telepathy, brought to bear, as evidential support, of the efficacy of prayer and the communion of saints! We are not so sure, as Mr. Myers seems to be, that the historical evidence for Christianity is decaying, and that experimental psychology is a fifth and final gospel.

"There is an air of earnestness, yet withal of sadness, all through the book. Whether telescopic and microscopy are exhausting their powers and the great scientific generalisations are running dry is, as Mr. Myers says, uncertain. The true pioneers of science he regards as very guarded now in their prognostications. The general reader of the last ten years has not forgotten the *Bathybius Haekelii*, and will note with satisfaction a hopeful conclusion in the recent Romanes Lecture of Professor Huxley. Those who think the old ways not yet broken up, and the historical faith untouched, will consider Mr. Myers in his conclusions unduly despondent, and Professor Huxley from his data unnaturally hopeful. They will continue to believe the voice 'heard in ancient days' as not merely for 'this passing night'; yet in differing from Mr. Myers they will find much pleasure and instruction in his last volume."

Some of the author's conclusions are thus set forth by *The Literary World* (Boston):

"That there is a life independent of the body is the conclusion the author would reach, a belief largely to be attained through the 'observed phenomena of automatism and apparitions,' which hint at a transcendental energy. The essay on 'Charles Darwin and Agnosticism' hails him as a liberator of mankind if only as he has shown that 'our sense of sin is a sense of relation, not to a higher power, but to our own remote and savage progenitors.' Though Darwin's instinct of reverence and faith was 'atrophied,' yet Mr. Myers quotes his words that it would be an 'intolerable thought' to regard 'sentient beings' as 'doomed to complete annihilation.' Darwin's agnosticism strengthens Mr. Myers's conviction, that the great new discoveries will be on the physical side of nature. In the paper on 'Tennyson as Prophet,' the growth of his soul is traced and its message as it surged onward, never stooping to pessimism, never compromising itself as positivism, always proclaiming man's soul to be part of the universe, and therefore indestructible. In 'Modern Poets and Cosmic Law,' after touching upon the fiery hopelessness of Swinburne and the graceful sadness of Morris, the critic ranks Tennyson and Wordsworth as expounders of the fourth cosmic law, that of 'interpenetrating worlds' (the three others being uniformity, conservation, and evolution). These four essays are thus a notable series in defense of the yearning of man for proof of immortality."

The comment of *The Outlook* (New York) runs thus:

"We doubt whether any one who now disbelieves in a future life will be convinced of its reality by Mr. Myers's essay on 'Science and the Future Life' (with other Essays by F. W. H. Myers). The

* *Science and a Future Life. With Other Essays.* By Frederic W. H. Myers. New York: Macmillan & Co.

phenomena to which he refers—hypnotism, phantasmal appearances, spiritism, and the like—are neither as yet sufficiently established as facts, nor, in so far as they are established as facts, interpreted by philosophy, to form a basis for theological belief. But those who already believe in the immortality of the soul will find that these phenomena fit in with their belief and afford a quasi-scientific confirmation of it. Mr. Myers's essay on the 'Disenchantment of France' impressed us on its first publication—if we remember aright, in the *Contemporary Review*,—as a very significant warning of the dangers impending from that moral philosophy which flatters itself that it can maintain an ethical life without any basis of religious faith. The essay has a distinct value, because it is not merely theoretical, but finds the cause for its warning voice in the pages of history. In general, we should characterize Mr. Myers as rather a suggestive than a conclusive writer."

WOMAN'S MISSION.

THE Royal British Commission for the World's Fair at Chicago has published a book entitled "Woman's Mission,"* intended to show what Englishwomen have done in the way of philanthropic work. The idea seems to have been a happy one and happily carried out, to judge from the encomiums passed on the work. *The Saturday Review* (London), in commenting on the book, is more complimentary to Lady Burdett-Coutts than it is to Chicago:

"These papers were written for the Chicago Congress at the request of Lady Burdett Coutts, and have been arranged and edited by herself. In the letter which she addresses to H.R.H. Princess Christian, Lady Burdett-Coutts says that 'the Report of Philanthropic Work, promoted or originated by Englishwomen, which it was the desire of your Royal Highness that I should prepare, is now completed.' No one looking at the substantial, well-printed, and excellently arranged volume now before us can doubt for an instant that the work has been done in a manner which will make it attractive to the public, and useful, long after the public will have ceased to think of Chicago, as a trustworthy reference book of the charitable and self-supporting works carried on in Great Britain. Lady Burdett-Coutts shows once again in this volume her rare business capacities and her thorough grasp of the whole subject. She has wisely arranged that most of the raw material should be put into the best literary form, and she has been fortunate in the writers who have contributed papers. She has allowed individual genius to tell its own story, and in doing this she has saved her 'Report' from the usual dryness of such works, and yet has in no way left out all that it is essential to find in the reports of individual societies and institutions.

"In the opening sentence of her preface Lady Burdett-Coutts is remarkably charitable in her recognition of the Chicago Exhibition. She believes 'that since the first Exhibition in 1851 there has been none which will take a more significant and unique place in the history of the material and social progress of the world' than this one held in 1893 at Chicago. Undoubtedly it is a unique advertisement of a uniquely disagreeable and shoddy town. We have lately heard that an enterprising American offered to buy the Giant's Causeway and 'transport' it to show at Chicago. We find no difficulty in believing it; were the New Jerusalem visible the American would bid for it, unless he, perchance, thought it were not as good as his own 'institutions.' We can almost forgive him even his abnormal vulgarities for the sake of this volume, and Chicago will not have exhibited itself in vain if it leaves no other record of its world-wide self-advertisement than this unpretending record."

Without expressing any opinion of Chicago, *The Academy* (London) speaks of the volume in very high terms:

"Containing as it does the impressive and hope-inspiring record of a vast accumulation of strenuous effort, set on foot by English-women in the cause of suffering humanity, the book should prove as welcome to readers over here as to their Chicago kinsfolk, for whose great festival it has been specially compiled. Isolated deeds of mercy, and guardian angels who perform them, come within the experience of most of us; but without something like a connected survey it is not easy to realize the multiplicity of the healing processes that are being daily brought to bear on our innumerable social sores. Nor, perhaps, does the vaguely-informed mind always yield a due measure of recognition to the thin rills of endeavor that take their rise over the somewhat stony ground of narrow pietism. We must follow the stream as it grows and widens, to see how successfully the imperious claims of earthly existence end by holding their own beside those of the shadow world beyond the grave. It would take long even to name the barest headings of what is being done; to tell how the lives of little children are upheld and sweetened, how young lads and girls are safeguarded from temptation, and stimulated to self-improvement; to describe the homes of rest for the disabled, the watchful protection of dumb animals, the devices for bringing work and workers face to face, the rescue of the fallen by

* *Woman's Mission. A Series of Congress Papers on the Philanthropic Work of Women, by Eminent Writers. Arranged and Edited with a Preface and Notes by the Baroness Burdett-Coutts.* London: Sampson Low, Marston, and Company.

helping hands. We can only advise women to get a sight of this interesting volume, and study it for themselves. It will even serve to guide such as, having leisure to bestow, are doubtful how it may be best employed. One omission we note with regret—the partial organization of Women's Trades-Unions has not been included in the compiler's array of philanthropic achievement. Yet philanthropy never renders more solid service than when it strives to secure for unprotected workers fair terms and the due reward of toil. The necessity for adventitious aid will diminish only in proportion as the respective claims of employed and employers come to be equitably fixed and dealt with."

In enumerating the various writers who have contributed to the book, *The Public Ledger* (Philadelphia) mentions the following:

"The growth and development of domestic science receives ample attention here. Miss Ormerod's work in Agricultural Entomology is considered in a special chapter. There are several essays on nursing, the most conspicuous being Florence Nightingale's 'Sick Nursing and Health Nursing.' Work among the 'Navvies,' as the railway laborers are called in England and among the sailors and soldiers find record here. The most interesting of all the interesting essays is Miss Liddett's upon Women as Guardians of the Poor. S. P. C. A. has not been forgotten, nor the great variety of phases of philanthropic endeavor. . . . The report will be especially valuable to the numerous American women who are engaged in social and charitable work. It abounds in suggestions of energy, thoughtfulness, and kindness for others less fortunate than ourselves."

To the same effect is the opinion of *The Observer* (New York):

"This elegant and elaborate volume embodies the information concerning what may be called woman's social philanthropic work. Thus it contains papers upon women's work for children, for the little ones; for girls and for working girls; for boys and young men; upon the responsibilities of mothers, and the work of women in guilds and ragged-schools, among navvies and emigrants. There are essays upon the connection of women's work with the Church of England, and other ecclesiastical and political bodies. Nursing and rescue work, reformatory and prison work, art needlework and domestic science are all embraced in the series of papers, and the whole is introduced by a careful and thorough preface by the Baroness Burdett-Coutts, and a beautiful poem by Mrs. Alexander upon 'The Work of Woman's Hand.' The appendix is a treasury of useful information, and the index adds much to the value of the volume."

WASHINGTON IRVING.

ALTHOUGH Irving is yet far from being forgotten, we fear that the reading of his works has gone somewhat out of fashion. Anything which may invite young readers to make, and old readers to renew, acquaintance with Irving's delightful prose is welcome, and therefore it is pleasant to have a little book* recently written by Mr. Charles Dudley Warner, of whom and of whose book *The Leader* (Cleveland) has this to say:

"Charles Dudley Warner's memorial commemorating the erection of a statue to Washington Irving in Brooklyn is here presented in book form. The man is admirably fitted to the task of writing such a tribute, and the admirers of Irving may well be proud of his work. He very aptly says of the occasion: 'After a third of a century, Brooklyn, which commemorates the birthday of our earliest man of letters, has adorned its beautiful park with his effigy; but the city of his birth has no statue of Washington Irving. This is not because the memory of Irving is not dear, because the man is forgotten, not because his books are not read—can we charitably say that it is because he is still felt as a living presence in our short literary life? It is certainly better that multitudes should ask in New York why a man has not a statue, than that multitudes should ask why he has a statue.' No more appropriate words were ever written than these of Mr. Warner. The portraits add something to the value of the book."

So *The Inter Ocean* (Chicago) lauds the booklet, giving some figures about the amount Irving was paid for his works. These figures, it may be presumed, were obtained from Mr. Warner's volume:

"Messrs. Harper & Bros., in their handsome booklet, Black and White Series, send out a study of Washington Irving by Charles Dudley Warner. It contains four Irving portraits, and the volume commemorates the one hundred and tenth anniversary of Irving's birth. Mr. Irving died in 1859, loved and honored as few authors have been by such multitudes. Prior to his death his published works had brought him in a handsome fortune. In Great Britain he early received \$60,000 for his copyright, while in the United States his books brought in to himself and heirs, before the expiration of his copyright, the round sum of \$240,000. This alone shows the large appreciation of his work. Such an essay will only whet the

* Harper's Black and White Series. The Work of Washington Irving. By Charles Dudley Warner. With Four Portraits. Harper & Bros., New York.

literary appetite of young readers for wider reading of the great author."

The Christian Advocate (New York) thinks it desirable to possess this Irving memorial, not only to have and to read, but to lend:

"This is a characteristic specimen of the charming style of Mr. Warner; and in its subject he has a congenial theme. He describes the early social life of New York, the beginnings of literary life, and the curiously stately bits of custom, dress, and manner, in their crude surroundings, in vivid words. He ranks Irving high, believing that he added lustre to the name of the Republic and enlarged the horizon of literature. Such little books as these are worth having, reading, and lending to others."

NOTES AND COMMENTS.

The fact that pilgrimages to the Holy Land are coming into fashion again, has caused the production of a book entitled "Information for Pilgrims unto the Holy Land." The editor, E. Gordon Duff gives us an entertaining introduction on "Pilgrims" of old, beginning with St. Willibald (700-86), down to Richard Torkington, Rector of Mulberton, near Swainthorpe, in Norfolk, who started on his travels in 1513. The *Information* was printed for the first time by Wynkyn de Worde in 1498, and was reprinted by him in 1515 and 1524. It begins with an Itinerary. This is followed by "Changes of Money from England to Rome and to Venice." The detailed instructions that come afterwards are curious and interesting. Mr. Duff quotes from a manuscript in Trinity College, Cambridge, some verses of a ballad which, as he says, show that the travelers of the Fifteenth Century differed little in their behavior at sea from those of the Nineteenth:

"For when that we shall go to bedde,
The pumpe was nygh our bedde's hede,
A man were as good to be bede
As smell thereof the stynk!"

—*London Spectator.*

BOOKS OF THE WEEK.

AMERICAN.

Beecher (Henry Ward): *The Shakespeare of the Pulpit*. John Henry Barrows, D.D. Vol. IX. of American Reformers' Series. Funk & Wagnalls Co. Cloth, \$1.50.

Christ's Acted Parables: A Study of the Miracles. N. S. Burnton, D.D. American Baptist Pub. Society. Cloth, \$1.

Dependent, Defective, and Delinquent Class. Charles R. Henderson, A.M., D.D., Assistant Professor of Social Science in the University of Chicago. D. C. Heath & Co. Cloth, \$1.50. This book is adapted for use as a text-book, for personal study, for teachers' and ministers' institutes, and for clubs of public-spirited men and women engaged in considering some of the most grave problems of society. It shows the organic relations of the classes named; presents, in compact and systematic form, the views of many of the most eminent specialists; suggests the most important accessible books, and indicates where exhaustive bibliographies may be found.

Europe, 1789-1815. H. Morse Stephens, M.A. Macmillan & Co. Cloth, \$1.40. Evolution, the Stone Book, and the Mosaic Record of Creation. T. Cooper Cranston & Curtis, Cincinnati. Cloth, 60c.

Humanics, Comments, Aphorisms, and Essays. Touches of Shadow and Light, to Bring Out the Likeness of Man and Substance of Things. John Staples White. Funk & Wagnalls Co. Cloth, 75c.

Independence: A Story of the American Revolution. John R. Musick Vol. IX. of the Columbian Historical Novels. Funk & Wagnalls Co. Cloth, Illus., \$1.50.

Interwoven Gospels and Gospel Harmony. The Rev. William Pittenger. The Four Histories of Jesus Christ Blended into a Complete and Continuous Narrative in the Words of the Gospels; Interleaved with Pages Showing the Method of the Harmony. According to the American Revised Version of 1881. Full Indexes, References, etc. Fords, Howard, & Hulbert, New York. Cloth, with Five Maps, \$1.

Johnston (General Joseph E.). Robert M. Hughes. A New Volume of the Great Commander's Series. Edited by Gen. James Grant Wilson. D. Appleton & Co. Cloth, with Portrait and Maps, \$1.50.

Oscar Peterson: Ranchman and Ranger. Henry Willard French. D. Lothrop Co., Boston. Cloth, Illus., \$1.50. This is a tale of the Great American Far West. A book of absorbing interest for boys.

Paul the Apostle: The Epistles of: A Sketch of Their Origin and Contents. G. G. Findlay. W. B. Ketcham. Cloth, \$1.50.

Pilgrim (The) in Old England. The Rev. Amory H. Bradford, DD. Being a Review of the History, Present Condition, and Outlook of the Independent (Congregational) Churches in England. Southworth Lectures for 1892 at Andover Theological Seminary. Fords, Howard, & Hulbert, New York. Cloth, \$2.

Sleep and Dreams: A Scientific Popular Dissertation. From the German of Dr. Friederich Scholz, Director of the Bremen Insane Asylum. Also, the Analogy of Insanity to Sleep and Dreams. Milo A. Jewett, M.D. Funk & Wagnalls. Cloth, 75c.

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Uncle Jeremiah and Family at the Great Fair. Laird & Lee, Chicago. Paper, 25c.

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The Press.

ECONOMIC REFORM.

[Condensed from a paper in *The Voice*, New York, by John R. Commons, Professor of Economics and Social Science in the Indiana State University.]

The monetary problem is the problem of the price of commodities. Money is the measure of value not of one class of commodities only, but of all commodities. It is hence of first-class importance that it should be fixed. If the yard-measure could be shortened or lengthened at will it would introduce anarchy. But to-day our universal standard of measurement is as tricky, as unjust, and as wickedly manipulated as were the weights and measures of a mediaeval duke. It is the sport and instrument of nature and of speculators.

The significance of price-fluctuations lies in the fact that every Nation, State, county, city, and township is in debt. These debts range from three months to three decades, and if the purchasing power of money doubles while the debt is running, the borrower has to pay in conformity with the changed standard. During the past twenty years this is exactly what has occurred. Every debtor Nation except the United States is a bankrupt Nation. The burden of its debt has nearly doubled. Is this monetary iniquity never to cease?

There are a multitude of facts and a few great principles which every scheme of money reform must take into account. The facts are to be determined by a study of the actual course of prices over long periods of time, and the principles will emerge as the facts become clear to us. The diagram represents the range of average prices of staple wholesale articles

ward we see the opposite effects of cumulation and resistance.

The Aim of Monetary Reform
should be to bring about a level of general prices throughout years and decades instead of the existing ups and downs. It must prevent not simply the fall of prices which works the extreme ruin I have depicted, but it must prevent over-speculation and over-production.

What we want is an elastic currency, one in which the volume of money expands at the time when prices begin to fall, thereby preventing the fall, and in which, on the other hand, the volume contracts when prices show a tendency to rise, thus preventing the rise. The so-called Sub-Treasury plan of the Farmers' Alliance is an interesting attempt to establish such a currency.

Many other plans have been proposed in recent years for obtaining an elastic currency. The most prominent of all is the bimetallic movement to restore silver to the place which it held in the coinage of the Nations previous to 1873, *i. e.*, the free coinage of silver at the fixed legal ratio by weight of sixteen of silver to one of gold. There are, however, both a serious objection and an insuperable obstacle to the free coinage of silver at a fixed ratio. The objection is this:

A Bimetallic Currency is No More Elastic than a Monometallic One.

Its fluctuations are more frequent and they may be fully as extreme. Previous to 1873 bimetallism ruled, yet a glance at the diagram will show that during all these years prices performed even wider oscillations than since 1873, when monometallism has held sway. Free silver would doubtless cause an immediate inflation of prices, but would be followed by an equally extreme depression. The reason

What would be the results of such a policy? All of the gold in the Treasury and in the country would at once lose its significance. We could see without alarm and even with delight all of our gold—some \$500,000,000 or \$600,000,000—leave our country and go to Europe. It could go of course only if Europe would pay us back in commodities and securities. But our money would still be on a gold basis though without any gold. The Secretary of the Treasury would be informed by cablegram every day of the value of silver on the London market and could thereby redeem all notes in the bullion value of the silver which he held. By this simple device, for which the world of industry is indebted to the genius of the late Secretary Windom, our country would solve the greatest enigma which has ever been presented to it.

To expand the currency, the simplest way would be for the commission to purchase silver bullion, and issue in payment therefor bullion notes, which should be legal-tender for all public and private debts. To contract the currency, the commission would sell silver bullion at its market price, receiving bullion notes in payment, and then should retire the notes from circulation. In order to prevent corners and speculation in silver bullion, the commission should have power, within certain limits, to issue these notes without corresponding purchases of bullion. The Government to-day is supporting \$800,000,000 in paper with less than \$100,000,000 in gold. At this rate \$300,000,000 in silver bullion could support \$2,400,000,000 paper currency. But such a proportion is too near the danger line. A limit could be set, at say \$35 in bullion at its market value for every \$100 in bullion notes outstanding, the main policy being, however, to maintain the reserve on nearly a dollar-for-dollar basis.

REVIVING BUSINESS ACTIVITY.

The Public Ledger (Ind. Rep.), Philadelphia.—Upon every side, in all parts of the country, near and far, the signs of returning prosperity are rapidly multiplying. They have been steadily increasing since the day that the House passed the Wilson Bill, repealing the purchasing clause of the Sherman Law. The general improvement which has recently taken place in financial and mercantile conditions throughout the United States has not silenced, though it has confuted, those too-zealous partisans who have insisted, and do still insist, that the primary cause of depression has not been the Silver-Purchase Act, but the fear that the present Administration, legislative and executive, intends to deprive our capital and labor of that just, or even that generous measure of protection to which they are entitled, and which they must receive from the Government as the merest matter of necessity. Even though and while the Ways and Means Committee has been considering a plan of Tariff-revision, and giving hearings to those interested in the subject, all sorts of industrial works have resumed operations, and the newspapers have daily published long lists of works starting up here, there, and everywhere. At the custom-houses during the last fortnight, the increase in gold payments has been remarkable. The Boston *Advertiser*, a radical Republican journal, reports the purchase by a Massachusetts woollen-manufacturer of 2,000,000 pounds of territory wool, which, *The Advertiser* says, "speaks louder than any words could of his faith in the future of his industry and the stability of the goods which he manufactures." The same paper refers editorially also to the auction-sale in New York, for a manufacturer, of \$1,500,000 worth of cloth on six months' credit, saying with respect to it: "This is one of the most important sales of cotton goods that has taken place for many years, and its transaction at this time shows a confidence on the part of the manufacturers in the ability of the market to take care of the goods at fair prices."

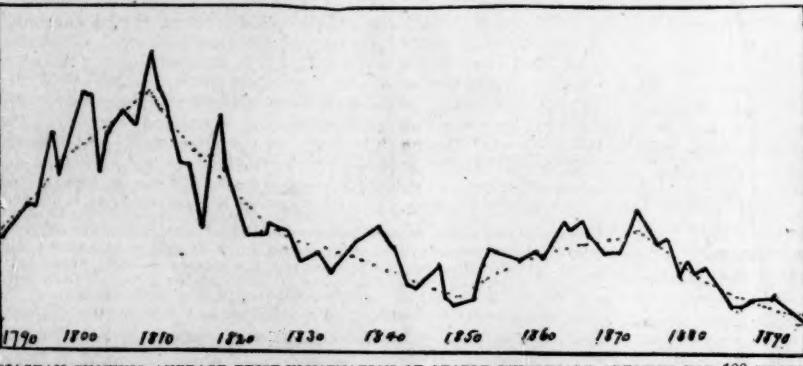


DIAGRAM SHOWING AVERAGE PRICE-FLUCTUATION OF STAPLE WHOLESALE ARTICLES FOR 100 YEARS.

in the London market measured in gold for the last 100 years.

It will be observed that this line indicates two sets of movements. The first is what may be called a secular movement, extending over long but unequal stretches of time; the second set of movements is known as the credit cycle. The secular movement is the result of changes in the money supply, the credit cycle is the result of changes in the credit supply. The first is determined by the world's gold and silver production, the great fall from 1873 being due to the demonetization of silver, and consequent currency contraction.

In this way we can plainly see how the grand secular movements in prices extending over generations can be explained. The credit cycle now appears in the short but precipitous waves which roll back and forth across the more majestic swell of the secular movement. When the supply of money is increasing and the secular movement is upward, as in the years 1850 to 1873, then an upward movement of credit acts cumulatively, and prices leap forward with bounds, as in 1850 to 1857 and 1869 to 1873. And if credit contracts during this upward movement the fall of prices is short and sharp, recovery is prompt, and the next apex is carried high above the preceding one.

Again, when the secular movement is down-

ward we see the opposite effects of cumulation and resistance.

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THE PARLIAMENT OF RELIGIONS.

As to the wisdom and probable results of the Parliament of Religions at Chicago, opinions differ greatly. Those who condemn the Parliament are in a small minority, much the larger number of editorial utterances commanding the idea of the meeting, and anticipating, at least, no evil results from it and possibly great good. We give a fair representation of the varying estimates.

Purely Agnostic.

The Sun, New York.—If the so called Parliament of Religions at Chicago is for any other purpose than to be a sensational sideshow to the big Fair, it is a purely agnostic purpose. It is to destroy the old conviction that there is a single absolutely true and perfect religion revealed from God, and to substitute for it the agnostic theory that no religious belief is more than an expression of the universal and ceaseless effort of men to discover the undiscoverable. It is that men's Gods are of their own making, and that they are improved and finally discarded according as the manufacturers grow in enlightenment. How, then, can Christians come together with Buddhists, Brahmins, Mohammedans, Jews, and Zoroastrians to discuss their religion with them on equal terms? How can they treat them otherwise than as infidels who are the surer of damnation because they have seen the light of Heaven and turned away from it? In Chicago, hospitality to all religions indicates agnostic indifference to them all.

A Religious Show

The Citizen, Brooklyn.—The indications are that nothing about the Fair will move curiosity less than this exhibit of the various kinds of theology made around the globe. If we proceed to inquire why this is so, we shall probably find the explanation to lie in the fact that the average American is a genuinely religious man and is, therefore, not inclined to countenance schemes for converting religious conferences into devices for collecting crowds such as are drawn together by mountebanks. The circumstances under which religion may with advantage be studied are not such as prevail around a circus, a dance-hall, race-track, or a collection of freaks. The mind must be in search of truth, not of excitement, before any notable effect will be produced upon it by expositions of what is contained in sacred literature.

Cannot Fraternize With Unbelievers.

Herald and Presbyter, Cincinnati.—Christ did not hold a Parliament to arrange a basis of general fraternity. He said: "If ye believe not that I am He, ye shall die in your sins." We believe in fraternity with evangelical Christians of every name, but not with Buddhists, Confucians, Mormons, Unitarians, and infidels, and this latter is the avowed object of the Parliament. Our Assembly expressed its positive disapproval of the scheme. Our missionaries, so far as they have spoken, have taken the same ground.

Like Chaucer's "Parliament of Fools."

The Evening Post, New York.—It is impossible to imagine John Knox toning down his views in any presence, least of all in that of theological opponents. To him the Chicago Parliament would have been a splendid opportunity to bear his "testimony," which he could never have forgiven himself for not embracing. With all the pugnacity eliminated from it, the verdict on the World's Fair Parliament of Religions cannot be very different from that which Chaucer made "the noble goddesse Nature" pronounce upon the "Parlement of Foules":

"For I have herd al your opynioune,
And in effect yet be we never the nere."

A Disappointment.

The Tribune, New York.—Two classes of people will be disappointed in this great religious gathering—those who have thought that out of it might be evolved some sort of universal or cosmic religion, and those who have expected that Christianity would confound all other religions. Neither of these things will happen. Everybody who has taken part in it will go home with his faith unimpaired. The gain from the Parliament will not lie in the fact that it has upset men's faiths, but that it has impressed upon those who have followed its discussions some of the larger aspects of religion that underlie all the great faiths of the world.

All Are Brethren.

The Herald, New York.—We extend a greeting to every religion on the face of the earth. If the Mohammedan can find God through his peculiar creed, or the Confucian, or the Brahmin, and if these pious folk can turn the current of evil and bring public opinion to a higher moral level, we offer our congratulations. While we ourselves believe in the ennobling revelations of Christianity, are sure that it contains the true antidote for the poisons of life, and pictures a worthier future, we extend our hand to every man, of whatever clime, or color, or creed, who lives with holy impulses and would communicate them to others. We declare, therefore, that the Parliament of Religions now holding its sessions in Chicago is the grandest spectacle which the Exposition furnishes.

A "New World-Consciousness."

The Advance, Chicago.—Not ever before did a single platform have gathered upon it a group of men so widely representative at once of the various races and nationalities and religious faiths of the world. However various, however divergent their beliefs, they all felt that they had a common right to sit together and confer as brothers in the one human family. The spectacle presented to any one at all sensitive to the infinite pathos of the sorrows and the hopes that take hold on both time and eternity, was of overwhelming interest. And one grand effect of it must inevitably be to awaken in the hearts of all thoughtful religionists, Christian or non-Christian, what one might call a new "world-consciousness." If not a wholly new, it is a vastly broader horizon that is now seen to bend over and include them all.

"Am I My Brother's Keeper?"

The Inter-Ocean, Chicago.—From the Archbishop of the Catholic Church in Chicago, from the Cardinal of the Catholic Church in America, from Archbishops and Princes of the Greek Church in Russia and in the Morea, from representatives of Lutheran Germany, of the English State Church in British colonies, from the teachers of the Confucian doctrine in China, from reverend exponents of the Puritanism of New England, from Protestant Bishops in Africa, from disciples of Mohammed, from Hindoos learned in the Vedas and Shastras, from Japanese exponents of Shintoism, from men gathered—as in St. John's vision—from all kindreds and Nations and peoples and tongues, the world is receiving one lesson, taught by divers methods, that the end and aim of all religions is an affirmative answer to the question, first inspired by the evil one, "Am I my brother's keeper?"

Harmonizing the Faiths.

The Inter-Ocean, Chicago.—The Parliament of Religions now in session as a part of the Columbian Exposition is another concentration of light flashed upon current happenings to reveal the characteristic spirit of the times. . . . The representatives from remote lands and Churches having little in common with Christianity are showing signs of a new birth. Even the believers in the prophet of Mecca and his Koran are beginning to move in the direction of radical reforms. The new-school Mohammedans say that polygamy and whatever in the practices of Islam is contrary to the

moral sense of our day are to be rejected, precisely as Jews and Christians revere Abraham and the other patriarchs without approving or practising polygamy. The Buddhists are also turning their faces toward the rising sun of modern ideas and methods. Should the fifth centennial of the discovery of America be celebrated by a Parliament of Religions, the one now in session would probably be recognized as the first step in a wonderful movement toward harmonizing the faiths of the world.

Nothing Like It Since the Tower of Babel.

The Journal, Boston.—Of all the gatherings of representatives of all climes and Nations which the great Fair has witnessed, this Congress of Religions, which is now in session, is by all odds the most impressive. Nowhere else have such sharp contrasts in beliefs and in personality been presented. Since the Tower of Babel the sun has not looked down upon such a scene as that beheld for a week or more past in the Hall of Columbus. A Jew, a Christian, and a Hindoo spoke from the same platform in one morning. Followers of Confucius and Mohammed sat side by side with dignitaries of the Greek Church, and Boston Unitarians in the audience.

Charity, Humanity, Benevolence.

The Irish World, New York.—The address delivered by Cardinal Gibbons dwelt on the duty our common brotherhood imposes on each of us. He declared that there was one platform on which all are united. That was charity, humanity, and benevolence. Taking the good Samaritan, who bound up the wounds of a person not of his own religion as an example, he said he could not impress too strongly on every one that each was his brother's keeper. "That," he declared, "was the whole theory of humanity. If Christ had cried with Cain, 'Am I my brother's keeper?' we would still be walking in darkness.

Fatherhood and Brotherhood.

The News, Baltimore.—From the Parliament of Religions enormous good must flow. The religious lesson of the age is the fatherhood of God and the brotherhood of man, and the human race is daily penetrating its meaning. After nearly two thousand years the fact is established and universally conceded that converts to any belief can never be made by persecution, the sword, and the fagot. If ever the dream of a union of all believers in God is to be realized, the pathway to it must be through charity and mutual toleration.

The Dawn of the Millennium.

The Globe, St. Paul.—Prelates of the Church of Rome are among the chief disputants, while the hierarchy of the religions of the East—of India, of China, and of Russia—follow each other in friendly contention and earnest exhortation. The differences in the Protestant creeds are lost sight of for the moment, and Baptist and Methodist, Presbyterian and Episcopalian, disciples of Calvin and of Swedenborg join hands in a universal love-feast, and sing praises to that Almighty Being to whom all most reverently bow and tender their homage. The Church universal is assembled this day in the most cosmopolitan city in the world. Verily it looks like the dawn of the millennium.

Religion Shorn of Barnacles.

The Advertiser, Nashville.—The spectacle, however, of Jew, Christian, Pagan, Brahmin, and Greek meeting under the same canopy in fellowship to discuss amicably their respective creeds is, indeed, an impressive one. It is a departure from the lines which down the centuries have held apart these orders to as great a degree as if they occupied different planets, and feared pollution from the very presence of each other. In the light of this gladsome era religions everywhere are to be shorn of such barnacles as do not legitimately belong to them, and they are to be narrowed down to an expression of the genuine sentiments of the adherents of each.

REOPENING OF THE CHINESE QUESTION.

A few days ago it was generally understood that the Geary Act was to be enforced vigorously; but after the discussion of the subject by the Cabinet on Friday last, preparations for enforcing the Law were immediately suspended, and on Monday the Attorney-General issued instructions to United States Marshals to stay their hands.

Advices from Washington attribute this stay of proceedings to the attitude of the new Chinese Minister, and to a consequent determination of Congress to reconsider the whole question. The announcement is received with indifference except in the Western States and among those interested in Chinese missions.

The Reconsideration Wise and Just.

The Daily Bee, Omaha.—There will be little fault found with the course of the Administration outside of the Pacific Coast, but there the decision not to proceed with the enforcement of the Law, and the proposal to extend the time of registration, are likely to arouse a very strong feeling of resentment and opposition, and possibly to cause trouble. Chinamen in California have recently been the victims of violence at the hands of lawless white men, showing that the feeling of hostility toward them is still active; and last week the Governor of California sent a letter to Secretary Gresham in which he said that "an outbreak may occur at any moment unless assurances in some form are given by the authorities at Washington that the laws of the United States regarding the Chinese will be carried into effect within a reasonable time." In view of this there is manifestly danger that the action of the Administration will be followed by a serious demonstration of the lawless element against the Chinese, and there need be no surprise if many of these prescribed people fall victims to the relentless prejudice of the whites before the authorities can provide them adequate protection. But whatever the consequences, a large majority of the American people will approve the action of the Administration as wise in our own interest and just to a friendly Power whose good-will we sought, and which has never committed a single act in violation of the friendly relations established more than forty years ago.

The Roman Catholics Did It.

The Star, Boston.—It is understood that unless the Geary Exclusion Act is repealed China will begin retaliatory measures affecting American merchants, missionaries, and other residents in "the Kingdom of the Dragon." United States Consul Bowman, who has recently returned home, was instructed by the Imperial Viceroy, Li Hung Chang, to say to President Cleveland that, if the Geary Law be enforced, friendly relations between the two Nations will be discontinued and laws enacted for the expulsion of all Americans from China. This would be indeed deplorable. What it would mean in the way of bloodshed appears from many occurrences in China of late years, and also from the letter from Dr. Farnham, Presbyterian missionary at Shanghai, which appeared in our columns last week. As Dr. Farnham says, "What China really and most of all needs is the Gospel. Add to the other and many good characteristics of the Chinese, Bible morality, and this would at once become one of the leading Nations of the earth. But while we preach the Gospel to them we require protection. Pray for poor China." Yes, and pray also for our representatives at Washington that the infamy of the Geary Law may not be followed by the greater infamy of its enforcement. In connection with this matter of Protestant mission work in China it is in-

teresting to quote the following paragraph from an article by Rev. Dr. William Ashmore in *The Journal and Messenger* for July 27: "Evidence is being produced of abundant Irish and Roman Catholic manipulating of this whole question. This is especially true on the Pacific coast, but is not at all confined to it. It would be a masterstroke to hamper Protestant missionaries in China. A blow at them would not affect Romish missionaries here, who are all from the countries of Europe."

China Retaliates.

The Democrat, New Orleans.—There have been menaces coming from China, as everybody knows, that, if the Celestials who are here now be violently laid hold of, incarcerated, and kicked in ignominy and by force out of the United States in violation of sacred treaties between this country and China, no matter what municipal laws the United States may have enacted in the meantime, the Chinese Government will proceed to massacre all foreigners, Americans at any rate, within the bounds of the Flowery Kingdom. And whether these menaces have had anything to do with the growing disposition to relax the law, we do not know, but that the disposition exists is beyond dispute. In proof of it, it is sufficient to notice that Congressman Everett, of Massachusetts, introduced in the House on Monday, a Bill which extends the time of registration from the original date, May 5, 1893, to Sept. 1, 1894. This Bill, if passed, will nullify the Geary Act for the past four, as well as for the coming twelve, months, although in other respects it does not interfere with either the intent or the restrictions of the Act.

We Cannot Blame China.

The Northwest Christian Advocate, Cincinnati.—We deplore and mourn whatever danger may come to our missionaries, merchants, and tourists now in China, but if they are expelled, and are informed that they must expect death if they ever return, no fair-minded American should resent the verdict. We do not wonder that the "heathen" finds it difficult to distinguish between the moral responsibility respectively of an American missionary and the Government that accredits its ministers plenipotentiary to China. The former has something in his moral code that condemns a lie. The latter must inform the Chinese Court that his Government proposes to do to the Chinamen residing in the United States just that which it has agreed not to do, and to refuse privileges which it has solemnly covenanted to accord.

Mr. Geary Would Recall the Missionaries.

The Christian Statesman, Pittsburgh.—Mr. Geary himself, with infinite "gall," has proposed that American missionaries be required to come home on penalty of protection being withdrawn after one year. What he would do with the five millions of dollars of trade between China and our country he does not say. It looks as if the missionary and mercantile societies of this country had failed in manifest duty in that they have done little or nothing in the way of circulating petitions to Congress for the repeal of the infamous law.

OHIO AND MCKINLEY.

The Key-Note of the Campaign.

The Press (Rep.), Philadelphia.—Governor McKinley's opening speech at Akron, O., sounds the key-note for this year's strife of parties. The Ohio election is the most important one to be held this year. On its result hangs not simply the choice of a Governor for the State for the next two years, but the election will be an expression of one of the most enlightened and representative States of the Union on national issues in the light of the lesson which the country has learned since last November: The people then demanded a change, and they got it. Ohio will

inform the country next November what the people of a typical Northern State think of a Democratic Party in power and of a Democratic policy unrestrained in its execution. The candidates in the Ohio contest represent in themselves the two opposing policies which so long have divided this country. Governor McKinley believes always in protecting American labor. He stands before the country today as the most distinguished exponent and defender of that American policy which, with a natural and excusable selfishness, prefers the interest and happiness of our own people to that of their competitors in distant lands.

The Lines Distinctly Drawn.

The Mail and Express (Rep.), New York.—It is well for the people of the Buckeye State, and, for that matter, of the country, that the Ohio Democrats have placed at the head of their ticket a candidate who represents and openly advocates all that the Chicago Convention said on the Tariff question. Thus the issue between the two Gubernatorial candidates is plain and distinct, and no voter can cast his ballot for either with the slightest doubt of its real significance. This, unfortunately, was not the case last Fall. Then the Democratic Convention's utterances were repudiated in some parts of the country and endorsed elsewhere, according to the temper of the people. Mr. Cleveland was held up here in the East as better and broader than his party, and in the South and West was proclaimed to be in entire sympathy with the Chicago declarations. To those who claim that the people voted for Free Trade last Fall, the Ohio contest, therefore, should prove of interest, for the result will show how the people stand on the question when it is divested as much as is possible from complicating side-issues.

"McKinley is All Right."

The Democrat and Chronicle (Rep.), Rochester.—McKinley spoke the truth when he declared the main cause of the present industrial depression to be the threat of a protectionless Tariff. There are evidences of this fact on every hand. The party in power, with its platform promises, is a menace to the manufacturers and wage-earners of the United States that they cannot ignore. Until the menace is removed the stagnation will continue. The most expensive luxury to which this country has treated itself in many years is the "change" which was ordained last November. To undo that mischief must now be the object of every friend of American industries and American prosperity. And McKinley is leading the way in the good work.

McKinley Wants to Be President.

The Times (Ind.), Philadelphia.—By the consent of both parties, therefore, the State election of Ohio is to be fought upon a national issue, and for this reason, if there were no other, the canvass will command the interest of the whole country. There is, however, an additional reason why the Ohio conflict will fill the public eye. The Ohio voters will not only elect a Governor of Ohio, but, in the event of McKinley's success, are likely to name the next Republican candidate for President. This is what McKinley himself expects—he would not care to be Governor of Ohio again otherwise—and this is why he has made the McKinley type of high protection the issue in the fight. . . . Governor McKinley will strive to the utmost to lay the recent business depression to the defeat of McKinleyism last Fall, with the hope that an overwhelming Republican majority in Ohio this Fall will lay all other Republican Presidential aspirants on the shelf.

The Tariff Is Not the Issue.

The Herald (Ind.), New York.—Judging from the speeches made by Governor McKinley and his opponent, the Tariff is to be the one great issue of the Ohio canvass. This is rather anomalous, in view of the fact that the Tariff is not a State issue, and its discussion

has no proper place in a Gubernatorial contest, and, furthermore, that it is not now a live national issue. It was disposed of last November, when the people, by an overwhelming majority, declared against protection and for Tariff-revision. It only remains for the party intrusted with this duty to carry out the popular will. The Tariff will not again be a political or party issue till the Summer of 1896. In this connection it is interesting to note the logic of the Tariff organs and orators. When the country was on the verge of a panic, mills and factories were shutting down and workmen being thrown out of employment, they attributed the trouble not to the Sherman Law, but to fear of Tariff-revision. The fallacy of this is exposed by the fact that just as soon as the House voted for the repeal of the Sherman Law mills began to start up and industry revive, though Tariff-revision was nearer at hand than ever.

McKinley Wrecked His Party.

The Courier-Journal (Dem.), Louisville.—Nevertheless, there is something picturesque in the candidature of Governor McKinley. The serenity with which he bobs up with the most delightful unconsciousness of the fact that he has wrecked his party is without a parallel in history or fiction. Perhaps the young gentleman mentioned in "Great Expectations" who fought Pip in Mrs. Haversham's back garden, without the faintest suspicion that he was outclassed, in spite of a dozen knockouts, may afford something like a suggestion of Major McKinley's state of mind; but that guileless youngster involved nobody but himself in defeat, while McKinley called down the displeasure of the greatest Nation on earth, not only on himself, but on his party also. That he dares again to raise his head high enough to be shot at shows a curious unconsciousness of the mischief he has done, or else a wonderful confidence in the ignorance in the Ohio electorate. Perhaps both these reasons coöperate to make possible the candidature of the putative author of the most foolish and abominable Tariff Law that ever encumbered the statute-book of any enlightened Nation.

McKinley's Folly.

The World (Dem.), New York.—If Governor McKinley will consult some handbook of poetical proverbs he will learn that "there are no birds in last year's nests," and that "the mill will never grind again with the water that has passed." From these bits of wisdom he may, if ordinarily bright, deduce the fact that he is proceeding without either hindsight or foresight in making his canvass in Ohio "a straight-out fight on the Tariff question." The Tariff question is settled so far as the elections are concerned, for the period of four years from the 4th of March last. Cannot Governor McKinley get this fact into his head? His re-election as Governor, should the voters of Ohio prove to be stupid enough to give him a majority, would have no more effect upon Tariff legislation than the southward flight of the birds. The Monopolists' Bill for which McKinley stood sponsor has been twice condemned by the voters of the Nation—by 1,300,000 majority in 1890, and again by an even larger majority last year.

ANTI-PROHIBITION IN IOWA.

The Western Christian Advocate (Meth. Epis.), Cincinnati.—Just now the Republican Party in Iowa has turned its platform-back to Prohibition, and its platform-face to local option. Dr. Fairall, the able and level-headed editor of *The Iowa Methodist*, was a delegate to the Convention which made this disgraceful somersault, and in a vigorous editorial denounces the result as due to the unscrupulous ambition of a Senatorial aspirant, who adroitly secured the election of delegates from strong Prohibition districts and put into the permanent chairmanship a man

who would not suffer the putting of a substitute reaffirming the party's former declarations for the suppression of the lawless saloon, and for the submission of a prohibitory amendment to the Constitution. Dr. Fairall says:

"The plank adopted is evasive, and was prepared to catch votes. Here it is: 'That prohibition is no test of Republicanism. The General Assembly has given to the State a Prohibitory Law as strong as any that has ever been enacted by any country. Like any other criminal statute, its retention, modification, or repeal must be determined by the General Assembly, elected by and in sympathy with the people, and to them is relegated the subject to take such action as they may deem just and best in the matter, maintaining the present law in those portions of the State where it is now or can be made efficient, and giving to other localities such methods of controlling and regulating the liquor traffic as will best serve the cause of temperance and morality.' The plank means relegation to the Legislature, and then local option for any county, a majority of whose voters petition the Board of Supervisors for a special election. The Legislature cannot legally maintain the present law 'in those portions of the State where it is now or can be made efficient,' because all laws must be of uniform operation throughout the State. Besides, who is to determine what counties are those in which prohibition is now or can be made efficient? There are 'holes in the wall' in every county, and an anti-prohibition Legislature could easily designate three-fourths of the State as coming under the description of 'other localities,' where Prohibition is not and can not be made efficient. It is evident, then, that a vote of the people of every county in the State must decide the question which means county local option.

Some interpret the plan as meaning the mulct plan, or a penalty tax levied upon all who sell intoxicants. Whether local option or mulct tax, it is the licensing of the cursed saloon, and its legalization in parts of Iowa. Against this 'backward step' by the Republican Party we protest. Surely no Methodist can conscientiously endorse it. In the name of the Methodist Episcopal Church of Iowa we repudiate this local-option plank. Yet the Prohibitory Law may be saved if Republicans, Democrats, and Populists favorable to Prohibition will refuse to support any Legislative candidate who will not pledge himself to oppose the local-option scheme or anything involving license."

In this grave crisis, party ties should be as rotten tow to all true temperance men. God forbid that Iowa should take any backward step!

THE CENTENARY OF THE CAPITOL.

The Sun, New York.—On the 18th of September, 1793, President Washington, girt with a Masonic apron, and holding a Masonic trowel, laid the corner-stone of the National Capitol in the city that bears his name. . . . The foundation of the Federal city was curiously involved in one of the most important pieces of legislation that came before the second session of the First Congress, namely, the assumption by the Federal Government of State debts incurred during the Revolutionary period. The advantages that might be derived by a State from possessing the seat of Federal Government appeared very great at that time, perhaps greater than they would appear now. . . . During the recess that followed the termination of the First Congress, Washington made a tour of the Southern States, and, with his customary promptness, took the occasion to select a site upon the Potomac River for the future capital of the Union. Virginia and Maryland ceded to the Federal Government the area required on their respective shores, and the work of preparing the ground began. It was practically a wilderness then, with a cottage here and there; but both the levels and the forest-clad hills showed its

capabilities for its purpose. The district was then ten miles square, or a hundred square miles, but the portion south of the Potomac was returned to Virginia in 1846. The site chosen for the Capitol was the brow of a plateau; the material selected, white free-stone. The work was begun at the north wing, and it was there that Washington laid the corner-stone one hundred years ago. That wing was completed and occupied in 1800. Many members of Congress were not specially eager to leave Philadelphia. . . . Jefferson, however, was among those who were anxious to make the change. Under his Administration, in 1803, the south wing was begun, and completed five years later. The centre was not constructed until 1818, four years after the British, under Ross, had burned the interior of the wings during their raid upon the city. These wings were rebuilt in 1819, and the centre finished in 1827. Finally, the extension of 1851, completed in 1867, gave us the commodious and handsome building as we have it to day.

THE AMERICAN COLLEGE PRESIDENT.

This theme is treated at some length in *The Outlook*, New York, by Mr. Hamilton W. Mabie, who, after describing the hard work which falls to the lot of a college president in the United States, especially that disagreeable task of being "a sturdy beggar" for funds to meet enormous expenses, thus characterizes the work of heads of various colleges and universities:

Not only is the work of the American college president very different from that of the rector of a German university or the head of an English college, but it is greatly modified by the varying social, intellectual, and industrial conditions in different parts of the country. The head of an old and well-endowed university in the older part of the country has very different tasks from those which fall to the lot of the head of a new and struggling college in the new West or the new South. So rapid are the changes in the social and educational status that each college president in this country deals with conditions peculiar to his own institution. Dr. Eliot has long been a leader of conspicuous force and ability in the academic field, and it is not invidious to say that in these transitional years of educational expansion Harvard has been the pioneer institution. Whether one accepts or rejects Dr. Eliot's views, it is indisputable that under his leadership Harvard has been the centre of interest to all who have been studying questions of higher education. With greater means than are at the command of any other institution of learning in the country, Dr. Eliot has had opportunities at the command of no other American educator, and, whatever may be the final judgment upon some of the changes he has introduced, there is no question regarding the value of his service to American educational life. Dr. Gilman had a rare opportunity of giving education a new impulse in the organization of the Johns Hopkins University, and no modern university foundation has been more sagaciously used to stimulate educational activity and to train men under the best university methods to advanced university work. The great number of professorial chairs filled by graduates of the Johns Hopkins is a striking evidence of the breadth, the vitality, and the fruitfulness of the spirit which pervades and the methods in use at an institution which, although only seventeen years old, has not only secured a foremost position here but has attracted the attention and won the confidence of scholars in all parts of the world. Dr. Stanley Hall, of Clark University, is another leader among university presidents; a man of unsurpassed acquirements as a scholar, whose mastery of the two departments of psychology and pedagogics gives him peculiar qualifications

for the work he has undertaken at Clark—the work of conducting advanced education along experimental lines, of making all students investigators, and of training men to the most advanced and highly specialized work along scientific and philosophical lines.

It would be impossible within the limits of this article to characterize the work of the heads of our colleges, so extensive and varied is it. Drs. Eliot, Gilman, and Hall are representative of a large group of men not less useful and tireless in academic service. Dr. Dwight, inheriting the best traditions of Yale scholarship and manhood, is displaying great tact and sagacity in transforming that institution from a college into a university. Yale has a peculiar place in our educational system, and a peculiar force, generated by the faith of its graduates in their Alma Mater and their loyalty to each other. It is undoubtedly true that to a great multitude Yale is the most distinctively American and national of our colleges. Dr. Dwight has a great force of graduate loyalty and support at command, and he evidently understands its value. Drs. Hyde, of Bowdoin; Carter of Williams; Gates, of Amherst; and Tucker, of Dartmouth, are dealing with the problems peculiar to the colleges often classed as "smaller" on the basis of numbers, but not less influential, and often not less thorough in their work and methods, than the larger institutions. Dr. Andrews, of Brown, more than sustains the reputation for force and individuality associated with the presidency of that university. Dr. Low is steadily advancing the standards and broadening the lines of work at Columbia; Dr. MacCracken is vigorously pushing forward the project of removing the University of the City of New York to a new and commanding location and adding to its resources; Dr. Patton keeps Princeton well in the strong current of growth set in motion by Dr. McCosh; Dr. Schurman, of Cornell, is one of the youngest and most promising of our college presidents—a man of clearness, force, and great intelligence, a delightful speaker, and a strong and incisive writer. At Chicago, Dr. Harper's great powers as an organizer and teacher find a free field in the new university which has been developed with wonderful rapidity, and which promises to stand in the forefront of the most progressive institutions of higher learning. There are, indeed, elements in the new university of revolutionary significance. Such men as Dr. Thwing at Cleveland, Dr. Adams at Madison, and Dr. Angell at Ann Arbor, are dealing with the different phases of college work in the middle West; Dr. Canfield, with tireless enthusiasm and marvelous force of personality, is broadening the scope of influence of the University of Nebraska; while Dr. Slocum at Colorado Springs, and Dr. Jordan at the Leland Stanford University, are energetically carrying forward higher educational work in the Rocky Mountain region and on the Pacific Coast. In the South, academic questions range from those presented to the heads of old institutions like the University of Virginia to those created by the new conditions of Negro education.

THE FARMERS AND THE CRISIS.

The Sun, New York.—When, by reason of unfavorable conditions, nearly half of the population is deprived in whole or in part of its power to purchase of the products of those engaged in manufacturing industries, the whole commercial and industrial world suffers from paralysis; the exchanges become deranged; hoarding ensues; monetary stringency follows; mills, factories, and furnaces close; operatives, ceasing to earn, lose their power to purchase of the products of their own labor as well as of the labor of others; and the circle of declining activity constantly widens. Such are the conditions now existing, and they are largely if not almost wholly due, primarily, to the loss of the power on the part of some forty-five per cent. of the people to purchase of other than the veriest necessities. . . . The

following table shows, in five-year averages, the gold value per acre (in the local farm-markets) of the product of the five staples named, for quinquennial periods, since 1866, and an estimate of the value with average yields, of an acre under each such staple, in 1893, at present prices:

	Value of an acre's prod.					
1866-70.	1871-75.	1876-80.	1881-85.	1886-90.	1893.	
Corn....	\$12 84	\$11 30	\$9 62	\$10 25	\$8 81	\$8 35
Wheat...	13 16	11 99	12 00	10 20	9 07	6 00
Oats....	10 92	9 81	8 58	9 17	7 50	5 75
Hay....	13 28	14 38	11 57	11 15	10 19	10 00
Cotton... 28 01	28 55	17 65	15 63	13 84	10 65	
Totals	\$78 21	\$75 94	\$59 42	\$56 40	\$49 44	\$40 75
Average an acre.	\$15 64	\$15 19	\$11 88	\$11 28	\$9 89	\$8 15

If, as is altogether probable, the revenue derived from the cultivation of each acre of the staples named has not since 1885 been in excess of the cost of production, then it is readily seen that the workers among the 30,000,000 who inhabit the farms of the United States have for eight years received no more than laborers' wages, and could purchase but the bare necessities. . . . Mills and furnaces are idle, and operatives unable to buy bread, because a large part of the 30,000,000 inhabiting the farms have lost their purchasing power; the purchasing power has been lost because the products of the soil have, over wide areas, sold at or below the cost of production. . . . When we reflect that had the 480,000,000 bushels of wheat exported since July 1, 1891, brought but fifteen cents more a bushel, the corn exported ten cents more, and the cotton exported only four mills more a pound, fully \$100,000,000 less in gold would have gone abroad, and many millions less in American securities have been sent back, we can understand that the purchasing power of the farmer would have been enhanced by several hundred millions, as like advances would have been secured on all similar products sold at home. Such an addition to the farmer's power to purchase would have kept the mills and furnaces employed; the operatives, having constant work at high wages, would be able to buy bread; and their power to purchase of the products of their own labor, as well as of the products of the labor of others, would be vastly increased; gold would be abundant, confidence unimpaired, and prosperity still be the rule.

THE CHEROKEE STRIP.

The World, New York.—The Cherokee strip was opened yesterday, and 150,000 people rushed madly into it in a race for farms and fortunes. . . . The territory thus opened is about 200 miles long by 56 miles wide. It covers a little more than 11,000 square miles, or between 7,000,000 and 8,000,000 acres. It will afford at the most farms of 160 acres for 40,000 or 50,000 persons. Much of the territory is well-watered and exceedingly fertile, with a climate as nearly perfect as can be found anywhere on earth. . . . This strip is nearly the last Government possession to be opened for settlement. In pursuance of the long-continued policy of slow crowding out, the Indians of the Indian Territory and the Sioux Reservation may be induced to relinquish their title to other tracts, which in their turn will be opened to white occupation. The territory of the United States is at last full. There is no longer any empty and unsettled area suitable for farming. The refrain of the old, glad song that "Uncle Sam is rich enough to give us all a farm" no longer reflects a truth. But the Republic is still young. If it has no more land to give away at nominal prices, it at least offers boundless opportunities to industry and thrift. It is still the Nation where hope and a fair chance are every man's possession.

Current Events.

Wednesday, September 13.

In the Senate Mr. Shoup, of Idaho, speaks against the Repeal Bill and Mr. Dolph, of Oregon, argues against the free coinage of silver. Mr. Voorhees tries unsuccessfully to have a date fixed for vote on the Repeal Bill. . . . In the House of Representatives a Bill is introduced to consolidate Utah with Nevada.

The National Liberal Federation of Great Britain issues a manifesto declaring that the action of the House of Lords on the Home-Rule Bill proves that the House must be either "mended or ended." . . . Admiral Mello, the commander of the rebel Brazilian fleet cannonades Rio de Janeiro for six hours, without doing much damage.

Thursday, September 14.

In the Senate, Mr. Daniel, of Virginia, speaks against the Repeal Bill; an amendment to the Bill is introduced by Senator Faulkner. . . . In the House a proposition is made to report a Bill repealing the Federal Election Laws, but the members present decline to allow the Bill to be reported.

The Governors at the Bank of England announce that the liabilities of the Barings have been reduced to almost £4,000,000.

Friday, September 15.

In the Senate, Messrs. Lindsay, of Kentucky, and Higgins, of Delaware, speak in favor of the Repeal Bill. . . . The House again declined to allow the reporting of a Bill to repeal the Federal Election Law. . . . On the Cherokee border, persons desiring to obtain land in the Strip are registered at the rate of twenty a minute.

More than sixty people are drowned by a cloud-burst at Villa-Canos in the province of Toledo, Spain. . . . At Grenoble, France, takes place the funeral of General de Moribel, late Chief of the General Staff of the French Army.

Saturday, September 16.

In the Senate, Mr. Allison, of Iowa, speaks in favor of the Repeal Bill; another motion by Senator Voorhees, to have a time fixed to close the debate, is defeated. . . . The Cherokee Strip is opened to settlers and a number of persons, estimated at 100,000, rush over the boundary-line to secure the 6,000,000 acres of land.

Mr. Gladstone promises to announce the course he intends taking about the Home-Rule Bill, to a Committee of his Mid-Lothian constituents, on September 27, at Edinburgh. . . . The Emperor William goes to Hungary to attend the Austrian army manoeuvres.

Sunday, September 17.

At Brunswick, Ga., nineteen new cases of yellow fever are reported, and the Governor of the State issues an address asking for aid for the city, and declaring that it is evident that the fever will become epidemic.

A large amnesty meeting is held in Limerick, where resolutions are passed censuring Mr. Gladstone and Mr. Asquith. . . . The German Emperor is warmly welcomed by Francis Joseph at Güns, where the Austro-Hungarian army manoeuvres are to take place.

Monday, September 18.

No business is done in either House of Congress, the day being devoted to the celebration of the centenary of laying the corner-stone of the Capitol. There is a procession, and addresses are made by the President, Vice President, Speaker of the House, and Mr. Justice Brown of the Supreme Court. The orator of the day is Mr. William Wirt Henry, a grandson of Patrick Henry.

The bombardment of Rio de Janeiro is resumed and kept up for several hours. . . . In the British House of Commons the Government says in answer to questions, that trade is paralyzed in Rio, and that it is impossible for vessels in the harbor to unload, owing to the scarcity of laborers and lighters. . . . Dr. Jenkins, Health Officer of New York receives a telegram from Dr. Nash at Hamburg, Germany, saying that there have been nine cases of cholera and five deaths from the disease in that city since September 15, these cases having been concealed by the authorities. . . . The London section of the National Liberal Federation of Great Britain adopts a resolution in favor of abolishing hereditary legislation.

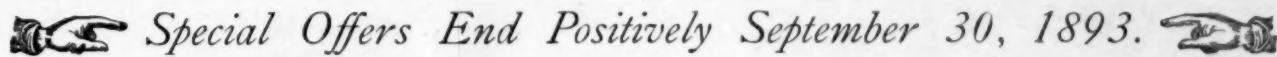
Tuesday, September 19.

In the Senate, Mr. Mills, of Texas, speaks in favor of the Repeal Bill. . . . The President nominates William B. Hornblower, of New York, to be Associate Justice of the Supreme Court of the United States, vice Samuel Blatchford, deceased; and James J. Van Alen, of Rhode Island, to be Ambassador to Italy. . . . The Rev. S. B. Halliday, for many years assistant to Mr. Beecher in Plymouth Church, is stricken with paralysis. . . . Father Corrigan, of Hoboken, makes public a letter in which Mgr. Satolli severely criticizes Bishop Wigger in reference to the Bishop's position to the school question. . . . The Hebrew Fast Yom Kippur, the Day of Atonement, begins at sundown. . . . Yellow fever is reported at Brunswick, Ga. . . . Mayor Gilroy, of New York, refuses to allow the Italian flag to be displayed on the City Hall on the anniversary of the unification of Italy.

Four cases of cholera are reported in Hamburg; two deaths from cholera in Hull, England. . . . The Netherlands States-General is opened by the Queen Regent. . . . The result of elections in Cuba is as follows: Reformists, 22; Autonomists, 18; Anti-Reformists, 10; Independents, 1.

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